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Eccles. Hist.
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THE PROTESTANT
EPISCOPAL CHURCH
OF
AMERICA

As seen in the Journals of her Conventions
1785 to 1880.

INAUGURAL DISSERTATION

FOR THE

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INTRODUCTORY.

The names of Martin Frobisher, 1576, Sir Humphrey Gilbert, 1578, and Sir Walter Raleigh, 1584, are connected with the exploration of the south central part of what is now the United States of America, but the earliest colonists who settled in what the courtly Raleigh called 'Virginia' met with disasters too great for survival. Another settlement in Massachusetts as it is now called was only of a temporary nature. The granting of Charters by King James I was the first impetus to colonisation. The outcome of the King's action was the formation of two Chartered Companies, the 'London,' and the 'Plymouth,' which were to be governed by councils appointed by the King but were allowed to appoint colonial councils of 13 with powers that were really absolute. The London Company retained its charter for 22 years but the addition to, and subdivision of, the original colony of Virginia was such that by the year 1732 there were besides the original, Maryland—granted to Lord Baltimore,—North and South Carolina, and Georgia. Meanwhile, through the exploitation of the Plymouth Company and with colonists who had separated from the Church of England together with those who wished to be free from the supervision of the Crown and its agents, the colony of Massachusetts was formed in 1629. From this colony sprang those of Connecticut and Rhode Island both of which received charters from the Crown in 1662 and 1663 respectively. New Hampshire sprang from a few fishing villages.

At the time of the Restoration the only rival settlers were the Dutch, but the war with Holland, 1664, was seized upon as an opportunity to dispossess the Dutch whose territory was granted by the King to his brother the Duke of York, the province with its principal city being named 'New York' in honour of its new proprietor. A portion of this state became another colony, New Jersey. Seventeen years later William Penn was granted a great tract of land west of New Jersey which took his name Pennsylvania. Penn purchased from the Duke of York in 1682 the piece of land afterwards to be known as Delaware. Hardly anything in history is more impressive than the mustering of Englishmen on the Atlantic seaboard and hardly anything is so surprising as the apathy and ignorance of the home government and the English people as to the organization and progress of these subjects and kinsmen.

Ecclesiastical divisions were as strong as civil diversities. In the royal colonies, commonly called provinces, Virginia, New Hampshire, New York, New Jersey, North and South Carolina and Georgia, there was a steady tendency, and a more or less successful one, to establish the Church of England. As early as 1619 in the

colony of Virginia it was arranged that the clergy should have glebe and revenue, and those provisions were made more full during the next two or three years, so that we may assign 1619 as the date of the Episcopal Church in Virginia. After some vicissitudes, in 1662 the worship of the Church of England became once more that of the colony, and, though there were not ministers in above one-fifth of the parishes so that the Church was scattered in the wilderness, yet the law demanded strict conformity and required everyone to contribute to the support of the established Church. No Nonconformist might teach even in private under pain of banishment. No reader might expound the Catechism or the Scriptures. Absence from Church was, for the Quakers, an offence punishable by a monthly fine of £20 sterling. South Carolina in 1704 passed an act requiring conformity to the Church of England.

The New England colonies were Congregational, and their Churches established by law as well as supported by that means. In Rhode Island the Baptists were numerically superior. The Puritans the inhabitants of New England, had, in leaving the State behind, left also the Church. They proceeded to live their own life apart from their old relations. Their sour, saturnine, ultra-logical, disputatious temper led them into absurdities, and their ill-regulated enthusiasm carried them to great lengths. None but the 'godly' should possess the rights of citizenship, for they were to hold in the New World the place that the chosen race had occupied under the Mosaic economy. Their laws give a portraiture of their lives. Roman Catholics and Quakers were to be banished, and upon their return executed. Shipmasters were forbidden to bring in any of that accursed sect or their writings. They ceased the use of the word 'Sunday' since that word had an idolatrous origin; the names of other days of the week were changed for the same reason. They adopted therefore 'the day of the Lord' and, for the rest, kept within safe limits by counting the days following from the second to the seventh. They were opposed to wigs; they could preach against veils; they denounced long hair; they disliked the cross in the flag of England much as the people of Paris disliked the lilies of the Bourbons, and for analagous reasons. They would not allow Christmas Day to be kept sacred. They called neither churches nor inns by the names common in England; they revived Scripture names at Christenings; prohibited frivolous fashions in their own dress, and, checking extravagance in women, frowned on their hoods of silk and scarfs of tiffany, extended the length of their sleeves to the wrist and limited their greatest width to half an ell. Absence from public worship was punished by fine and whipping, the exercise of thought in religious matters by fine and banishment. In the presence of such people in New England, of Dutch Presbyterians on the Hudson, of English Romanists on the Potomac, of Swedish Churchmen and English Quakers on the Delaware, and of a sad mixture of adventurers in the Carolinas, the problems confronting the Church of England were diverse in the

extreme. That in Carolina will afford us an example. As soon as the population of the colony had reached five thousand the Bishop of London sent his commissary to organize the Church. His report, however, runs thus:—

“I never repented of anything, my sins excepted, as my coming to this place. The people here are the vilest race of men upon the earth. They have neither honour, honesty nor religion,—being a perfect hotch-potch made up of bankrupt pirates, decayed libertines, sectaries and enthusiasts of all sorts who have transported themselves here from Bermudas, Jamaica, Barbadoes, New England and Pennsylvania and are the most factious and seditious people in the whole world. Many of them who pretend to be Churchmen are strangely crippled in their goings between the Church and Presbytery, and, as they are of large and loose principles, so they live and act accordingly, sometimes going openly with the Dissenters as they do now against the Church and giving incredible trouble to the government and clergy.”

Amid such surroundings the Church gained ground slowly if at all. In other directions her work was to retain her original establishments; in others again to march with equal step among her rivals in a free field. The Church's stronghold in point of membership was perhaps in Virginia and Maryland and here at the end of the seventeenth century there were about forty clergy whose position was in many cases little better than that of lackeys. In the northern colonies the character and the standing of the clergy was very much higher, one of the few advantages traceable to Puritanism, which on both sides of the Atlantic led to a restoration of the ministry to a proper place in the estimation of the people. By the year 1700 the Church of England was established by law in Maryland, Virginia and the Carolinas. In New York and Massachusetts it had received legal recognition, but in New England the Church was “an exotic in a foreign climate, a garrison surrounded by a hostile people.” Eastward of Massachusetts there was only one congregation, westward there were only a few Church families. As for the principal towns, New York had Trinity Church; Boston, the ‘King's Chapel’; Philadelphia had Christ Church; Charleston, ‘a large and stately church of cypress logs, on a brick foundation, surrounded by white palisades,’ and known as St. Philip's. By that year therefore the Church had been planted in all the colonies, in some places it flourished, in others it existed on sufferance, in others already those seeds were sown destined to lead to utter failure.

THE WAITING OF THE CHURCH.

1638.

1649.

1695.

The wants of the North American colonies did not escape the attention to the assiduous Archbishop Laud, during his official connection with them as Bishop of London. As early as 1638 he planned to send out a Bishop to New England to keep the Puritans within such bounds as he was trying to do at home, but the beginning of his own troubles and his subsequent fall interrupted his scheme. During the Protectorate nothing of an Episcopal nature was possible, but, during this time of repression in 1649, an ordinance was passed for "the promoting and propagating of the gospel of Jesus Christ in New England" by the erection of a corporation to receive and dispose of moneys for the purpose, and a general collection was ordered to be made in all the parishes of England and Wales. On the restoration of the monarchy and through the influence of Richard Baxter with Lord Chancellor Hyde, the charter already granted by Cromwell was renewed and its powers were enlarged, for now, the corporation was styled, "The Propagation of the Gospel in New England and the parts adjacent in America," and its object was defined to be, "not only to seek the outward welfare and prosperity of these colonies, but more especially to endeavour the good and salvation of their immortal souls, and the publishing of the most glorious gospel of Christ among them." Lord Clarendon, following in the steps of good Archbishop Laud, formed a project of establishing an independent bishop in Virginia but political influences and royal dissolutism defeated his plans. Among the many bishops who looked with yearning to help we ought to mention Bishop Beveridge, Archbishops Wake and Sharpe, Bishop Gibson, the philosophic Bishop Berkeley and the author of 'Analogy,' Bishop Butler. The feeling was also growing beyond sea that something should be done to provide for the wants of members of the Church of England. The Rev. Mr. Miller, Chaplain of the Fort of New York, formed a perfectly feasible scheme for the Church's good, which was, that the Bishop of London should consecrate a suffragan for New York. There seemed nothing to hinder; the province was a crown colony, the Church was established, the Bishop was the ordinary, why not appoint a suffragan? In 1695 would have been possible what was impossible 25 years later for now loyalty was universal and dissent only in its second generation. The real hindrance was the ignorance of English Churchmen of colonial affairs, for, be it confessed, the idea of a bishop in America conjured up the idea of lawn sleeves in a wilderness and one as grotesque as in after days would be that of a professor of higher mathematics for the Zulus.

The first attempt towards organization and supervision was the appointment of Dr. Bray in 1696, at the request of the governor and assembly of Maryland, and by the selection of the Bishop of London, as ecclesiastical commissary; and, having sold his effects and raised money on credit, he sailed for Maryland in 1699, where he promoted in various ways the welfare of the Church. Returning to England in 1700-1 and supported by all the weight of Archbishop Tenison and Bishop Compton, he was graciously received by William III and received letters patent under the great seal of England for creating a society or corporation by the name of the "Society for the Propagation of the Gospel in Foreign Parts" on the 16th of June, 1701. At that time there were probably not twenty clergymen of the Church of England in *foreign* parts, the spiritual condition of settlers in America was terrible in the extreme and no effort was then made by the Church to win over the heathen to Christ. It is significant that the earliest reports of the missionaries of the S.P.G. in 1702 were to the effect that the primary need of the colonists was for bishops. In the year 1705 fourteen clergymen met at Burlington, New Jersey, and signed a petition to the Archbishop showing that many Lutheran and Independent ministers were willing to conform if a bishop would ordain them. Another attempt on the part of the 'venerable society,' the S.P.G., was made by means of a memorial to Queen Anne asking that out of the proceeds of the land ceded by the Treaty of Utrecht, a Colonial Bishopric might be founded, but the death of the queen made this plan also abortive. In the same year the Governor of Maryland wrote to the Archbishop of Canterbury that "unless bishops can be had the Church will surely decline."

1715 saw another attempt still on the part of the S.P.G., this time to George I, for four bishops to be consecrated, one for Barbadoes, one for Jamaica, one for Burlington, New Jersey, and one for Williamsburg, Virginia. This scheme, admirable as it was, was thwarted by the outbreak of the Scotch rebellion, and, the high church clergy shewing sympathy for the exiled Stuarts, both George and his minister, Walpole, would have nothing further to do with Church affairs. The question of suitable provision for the support of episcopal dignity having been again and again the subject of earnest thought, and, clever minds being set to work upon the difficulty, an ingenious scheme was formulated in 1765. It suggested that those small islands in the Delaware river which were colonised were not legally occupied by the squatters, and that the resumption of those islands by the crown would provide the necessary income for a bishopric. This again was fruitless as had been most of the schemes formulated because of the gross misunderstanding as to the kind of official the American Church needed. Repeated failure, continued

dulness of comprehension, and, in some cases real unwillingness to take the necessary step in an unknown direction, had at last such an effect upon the clergy of the American Church of England that the feeling found expression in a letter written by Dr. Smith to the Bishop of London in 1776 warning him that the feeling was growing with not a few of the clergy of the Middle and Southern colonies for an independent episcopal Church. Even Dr. White, presently to be the organizer, guide and father of the Church in America, in his pamphlet "The Case of the Episcopal Churches considered," believed that the only possible escape from anarchy was a sort of presbytery, and, its members having professed attachment to Episcopacy and pledged themselves to secure it if possible, should, in the meanwhile, on the strength of the imperious necessity, proceed to ordain in the presbyterian fashion.

1776.

1783.

State of the
country.

While the Church was waiting for true direction and a sorely needed discipline the country too was awaiting the leavening and raising which a fully operative church could not fail, both directly and indirectly, to exercise. Lodge's History of the English colonies, quoted by McConnell, gives us a sad picture of the times. Apprentices were but half clad and half fed and not unacquainted with the cudgel. A debt of a few dollars would send a man to a gaol so vile that it passes description. Prisoners for debt and for crime were herded together with an utter disregard for sentence or sex. An underground cave and chaining to bars by the neck were not unknown. In Massachusetts ten crimes, in Delaware twenty, were punishable by death. The whole machinery of reform and the administration of charity with which the Church is now identified was then wanted. Stocks, pillory, whipping post were alike common; even women might receive as many as thirty-nine lashes. Within thirty years of the outbreak of the war of the revolution men had been burned, hung alive in chains, and had been broken on the wheel, in New York. The services of the Church were what would now be deemed intolerably bare, cold, and lifeless. The surplice was rarely used and it has been doubted whether there were more than twenty in America. The gown and bands were usually worn. The clerk from his stall below the reading desk made the responses and announced the hymns with the formula "Let us sing to the praise and glory of God." Long afterwards when standing to sing was introduced it was looked upon as a serious innovation. Confirmation, in the absence of bishops could not be had and the nature and purpose of the rite were well nigh forgotten. Bishop White by his own confession was not confirmed at all and it is extremely doubtful whether Bishop Seabury was. The Holy Communion was, in a very few places, celebrated monthly; as a rule it was quarterly with a great disproportion of communicants to congregation. While

the Church waited with hope so often deferred the Dissenters professing affection for the Church were able to persuade some of the clergy that the coming of a bishop would end all liberty and these so far prevailed that some of the clergy actually preferred their destitution of direction to a possible but sorely needed discipline.

THE GROUNDING OF THE CHURCH.

The War of Independence was the effectual, if violent, means of bringing the waiting of the Church to an end. That Church always connected in the minds of its adherents with the State was involved in the State's fall. After passing through a storm and stress period worse than that of the parent church at the time of the Protectorate, she survived, impoverished, diminished and chastened, but, in one direction at least, seized with the prevailing idea, that, as the State had gone, so might Episcopacy follow unless some effort should be made to save it. Divided during the war into loyalist and patriot clergy, the close of the war saw a division into three main sections. Those of Maryland and Virginia were chiefly anxious to secure from the wreck those endowments and possessions which had been the property of the Church in former times. The middle states had in view an organization of the Church on the lines of the federation then in process of construction for the government of the new republic. The third party, composed of the New England clergy and mainly those in the state of Connecticut, held the view that the first necessity was to bring the Church into close relationship to the first order of the ministry. The last named party was the first to move and its position largely accounts for its particular attitude. These clergy were most of them Churchmen by conviction rather than by heritage; had had to hold their own in the midst of a puritan population; needed to know clearly what they believed and why they believed it, and they became in consequence pronounced Churchmen. Sustained as they were by the Society for the Propagation of the Gospel they had no need to direct attention, as had their brethren in Maryland and Virginia, to endowments, but were chiefly actuated by desires for the Church's very existence. In number they were, at the close of the war, fourteen clergy, ministering to forty Episcopal congregations and amounting to an aggregate of about forty thousand people.

The Connecticut
Movement.

A quiet, even secret, meeting was held at Woodbury at which ten of the fourteen clergy were present; the names of those present and what their proceedings were we have no evidence to show. Every man there had come with one object in view, which was, to secure a bishop; their business in

The Woodbury
Meeting.

conference was to decide who that bishop should be. Whoever might be chosen he must be a man of learning, one ready to face unpopularity among his neighbours, to undertake a costly voyage to England, to overcome many prejudices there, and, on his return, possibly to meet with expatriation. The choice of the assembly fell upon two, one of whom declined on account of age and of infirmity. The other, a Tory, like those assembled, and like the majority a high churchman, educated at Yale and at Edinburgh, ordained by the Bishop of Carlisle on November 23rd, 1753, a missionary in Long Island and in New Jersey, the publisher of some very "Free thoughts on the proceedings of the Congress at Philadelphia"; a one-time Chaplain to the British army in the war, granted the degree of Doctor of Divinity by the University of Oxford in 1777, a man of personal character, devotion, and learning beyond all question, Samuel Seabury, for it was he, was ready to consent to do what in him lay to supply the lack of the Church he loved. His instructions were to the effect that he was to proceed to England, lay his credentials before the English bishops and show them how immediate and important was the question of the appointment of an American bishop. Should he fail to receive consecration there he was to proceed to Scotland and endeavour to obtain consecration at the hands of the Non-juring bishops there. As to Dr. Seabury's success the following extract from a letter dated at New London, August 15th, 1785, written to the Convention at Philadelphia will give his experiences in his own words.

Dr. Seabury's
experiences.

"The grand difficulty that defeated my application for Consecration in England appeared to me to be the want of an application from the State of Connecticut. Other objections were made, viz: that there was no precise diocese marked out by the civil authority, nor a stated revenue appointed for the Bishop's support. But those were removed. The other remained, for the civil authority in Connecticut is Presbyterian, and therefore could not be supposed would petition for a Bishop. And had this been removed, I am not sure another would not have started up. Now this happened to me several times. I waited, and procured a copy of an Act of the Legislature of Connecticut which put all denominations of Christians on a footing of equality, (except the Roman Catholics and to them it gives a free toleration) certified by the Secretary of the State: for to Connecticut all my negotiations were confined. The Archbishop of Canterbury wished it had been fuller, but thought it afforded ground on which to proceed. Yet he afterwards said it would not do; and that the minister without a formal requisition from the State would not suffer the Bill, enabling the Bishop of London to ordain foreign candidates without their taking the oaths, to pass the Commons, if it contained a Clause for Consecrating American Bishops. And as his Grace did not choose to proceed without parliamentary authority—though if I understood him right, a majority of the Judges and Crown Lawyers were of opinion he might safely do it—I turned my attention to the remains of the old Scots Episcopal Church whose consecrations I knew were derived from England, and their authority in an ecclesiastical sense, fully equal to the English Bishops."

To these bishops, the Right Rev. Mr. Robert Kilgour, Bishop of Aberdeen, and Primus; the Right Rev. Mr. John Skinner, his coadjutor; and the Right Rev. Mr. Arthur Petrie, Bishop of Ross and Moray; (the Right Rev. Mr. Charles Rose, Bishop of Dunblane having signified his assent and excused his absence on account of ill health and great distance), Dr. Seabury at Aberdeen presented various letters and papers. These were, I.—An attested copy of the letter from the clergy of Connecticut to the Archbishop of York recommending Dr. Seabury in strong terms; II.—A copy of a letter from the clergy of New York to both Archbishops, concurring; III.—A testimonial from the clergy of Connecticut, and New York certifying to Dr. Seabury's learning, abilities, prudence, zeal, and general qualifications for the office of a Bishop; IV.—A letter from the clergy of Connecticut showing that they heard that the State of Connecticut had passed a law investing the Episcopal Church with all necessary legal rights and powers; V.—An attested copy of that Act; and other papers. On the strength of these documents on the 14th of November, 1784, in Bishop Skinner's chapel in Aberdeen, Dr. Seabury was consecrated. On the next day a Concordat was arrived at and subscribed by the Scottish Bishops and their American confrère. Article III of this Concordat shows that they agreed in declaring the Episcopal Church in Connecticut in full communion with the Episcopal Church in Scotland. On that day the bishops composed a letter of greeting to the Episcopal clergy in the State of Connecticut, commending the new bishop to those clergy.

On his return to America, Bishop Seabury became the Rector of St. James' Church, New London, holding that position till his death. On August 3rd, 1785, the first ordination in America took place and the bishop admitted four young men to the Diaconate at Middletown.

The first
American
ordination.

The deed of Consecration of America's first Bishop runs as follows:—

IN DEI NOMINE. AMEN.

Omnibus ubique Catholicis per Presentes pateat,
Nos, Robertum Kilgour, Miseratione Divina, Episcopum Aberdonien: Arthurum Petrie, Episcopum Rossen et Moravien: et Joannem Skinner, Episcopum Coadjutorem; Mysteria Sacra Domini nostri Jesu Christi in Oratorio supradicti Joannis Skinner apud Aberdoniam celebrantes, Divini Numinis Præsidio fretos (presentibus tam e Clero, quam e Populo Testibus idoneis) Samuelem Seabury, Doctorem Divinitatis, sacro Presbyteratus Ordine jam decoratum, ac Nobis præ Vitæ integritate, Morum probitate, et Orthodoxia, commendatum, et ad docendum

et regendum aptum et idoneum, ad sacrum et sublimem
Episcopatus Ordinem promovisse, et rite ac canonice,
secundum Morem et Ritus Ecclesiæ Scoticanæ,
Consecrasse, Die Novembris decimo quarto, Anno Aeræ
Christianæ Millesimo Septingentesimo Octagesimo Quarto
In cujus rei Testimonium, Instrumento huic (Chirographis
nostris prius munito) Sigilla nostra apponi mandavimus.

Robertus Kilgour, Episcopus et Primus	[L.S.]
Arthurus Petrie, Episcopus	[L.S.]
Joannes Skinner, Episcopus	[L.S.]

The appeal for
Consecration.
October 5, 1785.

After the adoption of the General Ecclesiastical Constitution at the Philadelphia Convention of 1785, the plan for obtaining Consecration and the address to the archbishops and bishops in England was read and agreed to on October 5. This memorable document was to the following effect, viz :

- I.—It requested the archbishops and bishops to confer the Episcopal character upon the persons chosen and recommended for that purpose by the Conventions in the respective states.
- V.—That such applications would be certified by the civil rulers of the states concerned to show that such applications were not contrary to the laws of the respective states.
- VI.—It recognised the difference in the temporal honours of the archbishops and bishops of the parent Church and those of the new, and therefore recommended that the respective bishops, should this request be met, might be called, e.g. "The Right Reverend A. B. Bishop of the Protestant Episcopal Church in C. D." and that they should have no other title.

This very point as to the temporal position of the new bishops was one of the most serious difficulties in the way of the extension of the episcopate to America, as it is still within England itself. The English bishops were concerned about the 'dignity' of the office. There was no suitable provision for the proper support of the nominees so that they might live in a style which a bishop ought to maintain. It was feared that the office might fall into contempt. This idea was slow to disappear. After the middle of the nineteenth century, when Bishop Wilberforce had fixed, by his example, the modern standard, an old don complained that "I remember when a bishop never came into Oxford without a coach and six. But what does Sam do? Just mounts his horse, without even a groom behind him, and rides away to a visitation before breakfast!"

The letter set out that the appellants' forefathers had not left the bosom of the Church over which the archbishops and bishops presided, they venerated episcopal government, were attached to the admirable services of the liturgy, and were subjected to many local inconveniences rather than break the unity of the Church to which they belonged. It was part of the wise and liberal system of the Church of England that she did not claim such spiritual subjection as was inconsistent with civil duty and they therefore had confidence in approaching them on this, to the writers, vital matter. Having regard then to the religious interests of thousands in the rising empire professing the same religious principles with the Church of England, will the bishops be pleased to confer the episcopal character upon chosen persons? The letter touched upon the former relations of American churchmen to the Archbishop of Canterbury and the Bishop of London, their diocesan; it ascribed the prosperity of the Church in America to the Society for the Propagation of the Gospel in Foreign Parts, and in conclusion, they prayed that their sons might never cease to be kindly affectioned to the members of that Church whose Fathers so tenderly watched over her infancy.

The main business of the next Convention, which was held nine months later, was the reading of a letter in answer to that addressed by the previous Convention to the dignitaries of the Church of England. The importance of this reply from the old country, in the minds of the senders, is witnessed by the fact that both archbishops and seventeen bishops subscribed their names to it. The letter expressed a strong desire to promote the spiritual welfare of the American Church, and gladness that the wish of that Church was not likely to be discountenanced by the civil powers. The signatories were, at the same time, afraid, lest the changes proposed, knowledge of which had reached them through private and informal sources, might mean a departure from the Church of England either in doctrine or discipline. Lest therefore they should be the instruments of leading to a departure rather than to a branch of that Church, they thought it but just to await an explanation. This letter was received with gratitude by the members of the Convention because of the Christian affection and condescension manifested in it; they trusted to be able to give the bishops such information as would explain the situation and dispel their fears and a committee was forthwith appointed to draft an answer. It is somewhat remarkable to notice that at this stage of the correspondence the position of Dr. Seabury was almost ignored by the Convention or it at least proceeded with considerable caution lest any official act of the Convention should imply the validity of ordinations made by America's first bishop.

Convention at
Philadelphia.
June, 1786.

Reply of the
English bishops

The American
answer.

The answer to the 'Most Worthy and Venerable Prelates' contained the assurance, "We are unanimous and explicit in assuring your lordships that we neither have departed nor propose to depart from the doctrines of your Church. We have retained the same discipline and forms of worship as far as was consistent with our civil constitution, and we have made no alterations or omissions in the Book of Common Prayer but such as that consideration prescribed and such as were calculated to remove objections which it appeared to us more conducive to union and general content to obviate rather than to dispute." Happily for them the members of Convention had, in John Adams, the American Ambassador in England, a friend at court, and Mr. Adams being entrusted with the case of the American Church pushed it with interest and zeal.

Wilmington
Convention,
October, 1786.

At this Convention, at which there were present ten Clerical and eleven Lay Delegates, New York, New Jersey, Pennsylvania, Delaware and South Carolina being represented, a letter from the two archbishops was read, in which they announced that they had secured an Act of Parliament, empowering them to consecrate to the office of a bishop, persons, being subjects or citizens of countries out of His Majesty's dominions without the King's licence or requiring them to take the usual oaths. The writers gave it as their opinion that no more than three bishops should be consecrated for America for these could consecrate others if found necessary but whether they could consecrate any would depend on the answers they received to certain questions. These questions affected the omission of the Nicene and Athanasian Creeds and a clause on the descent into hell omitted from the Apostles' Creed. As a result of debate and voting, the omitted clause was restored to the Apostles' Creed and the Nicene Creed was reinstated in the Liturgy but the voting being against the use of the Athanasian Creed its reinstatement was negatived. These results were formally stated to the archbishops. The question then arose as to the wish of the various States about the clergy to be consecrated. New York submitted the name of Samuel Provoost, who was born 1742, entered at Cambridge University 1761, ordained Deacon in February, and Priest in March, 1766. Returning to America he became Rector of Trinity Church, New York, appointed Chaplain to Congress in 1785. He was granted the degree of Doctor in Divinity in 1786 by the University of Pennsylvania. Pennsylvania nominated William White who had been ordained Deacon in 1770, Priest in 1772, and subsequently became the Rector of the united parishes of Christ Church, St. Peter, and St. James in Philadelphia, and received the first honorary degree conferred by the University of Pennsylvania, that of D.D. in 1782. He was now in his

thirty-ninth year. Virginia nominated Dr. Griffith but he found himself too poor, personally, to make the journey to England and the Church in Virginia failed to provide him with the means to pay his expenses. Maryland had chosen a Dr. Smith three years before, but, though distinguished as a statesman, a theologian and a man of affairs, a D.D. of Dublin and Aberdeen and a leader in the Southern part of the Church, certain grave defects of character, remarkable even in a bibulous age, led the Convention to pass him over in silence.

Drs. White and Provoost made their way to London and were consecrated in the Chapel of Lambeth Palace on the fourth of February, 1787, by the Most Rev. John Moore, D.D., Archbishop of Canterbury, assisted by the Most Rev. William Markham, D.D., Archbishop of York, the Right Rev. Charles Moss, D.D., Bishop of Bath and Wells, and the Right Rev. John Hinchcliffe, D.D., Bishop of Peterborough. The next day they turned their faces westward and entered the harbour of New York on Easter Day, 1787, as the bells of Trinity Church were calling the people to prayer.

The certificates of the consecration of Bishop White and Bishop Provoost were produced at this Convention. The Clergy of Massachusetts and New Hampshire recommended the Rev. Edward Bass for consecration by the Bishops of the States of Connecticut, New York and Pennsylvania. In this application the prominence given to the Bishop of the Church in Connecticut is significant and it introduced the matter of the interpretation of a minute of a former Convention which had caused Bishop Seabury some misapprehension; the present Convention resolved unanimously that the consecration of the Right Rev. Dr. Seabury to the episcopal office was valid. For some reason the Rev. Edward Bass was not consecrated until 1797.

Philadelphia
Convention,
1789.

At an adjourned meeting of the Convention held in October of the year 1789, Bishop Seabury attended and exhibited his Letters of Consecration. There were now, formally recognised, three bishops of the American church, the number held canonically necessary under ordinary circumstances to a rightful consecration, though not absolutely essential to its validity. By the beginning of the new century the number had grown to seven; by 1878 it amounted to fifty-seven among whom must be counted several missionary bishops consecrated for work among the heathen. On October 2nd, 1789, Bishop Seabury, the Rev. A. Jarvis from Middleton, Rev. B. Hubbard from Newhaven, and Dr. S. Parker of Boston, deputy for Massachusetts and New Hampshire signed to the clause, "We do hereby agree to the Constitution of the Church as modified this day in Convention."

During this Convention the melancholy event of the death of Dr. Griffith made an opening for a new nomination of a bishop for Virginia and for carrying out the original proposition for the consecration of *three* bishops for the American Church. The Rev. Dr. Madison was chosen and proceeding to England for consecration he was consecrated Bishop of Virginia in the Chapel of Lambeth Palace on September 19th, 1790, by the Most Rev. John Moore, D.D., Archbishop of Canterbury, assisted by the Right Rev. Beilby Porteus, D.D., Bishop of London, and the Right Rev. John Thomas, D.D., Bishop of Rochester.

The Convention of 1789 was thus a fruitful one in two directions, for the English line of bishops had been completed and henceforth two lines could combine in consecrating new bishops; by the happy union of the New England and the Federal ideas in the ecclesiastical constitution, the Church escaped the peril of permanent schism, not to say of anarchy.

To complete the organization was henceforth an easy task. The real problem was how to set the enginery of the Church into efficient motion. For a time it seemed as if success would be immediate for multitudes flocked to Confirmation, Bishop Seabury, for instance, confirming as many as two hundred and fifty at one time, but when the novelty of the rite, now for the first time possible, passed off, its observance was far less general.

THE CONTINUITY OF THE CHURCH.

Last there might seem to be some disparagement of the source of Bishop Seabury's Consecration it seems necessary to briefly sketch the connection of the Scots Episcopacy with the American Church in the person of Dr. Seabury. At the Revolution of 1688, when the Stuarts were deported and William of Orange came to the throne, the Episcopalians and Presbyterians of Scotland were not unequally divided. William offered the support of the government to the Episcopalians, but they, declaring their unalterable loyalty to the Stuart line, would have nothing to do with him. When the bishops to a man, and most of the clergy and people, turned their backs upon his offer, he patronised the Presbyterians. The Presbytery was established, Episcopacy was proscribed. The bishops and clergy who refused to take William's oath, and hence were known as *non jurors*, were deprived, and their places filled by Presbyterians. Those clergy who did not take the oath were placed under the oversight of the Presbyterian General Assembly. Then succeeded a dreadful century for Scotch Episcopalians.

Scotch orders were declared null and void. It was made an offence for more than five non jurors to assemble for worship. They were driven into holes and corners. They were detested equally by Scotch Presbyterians and by English Churchmen. It was an open question whether the Churches in the two kingdoms were even in communion. Two liturgies had been in use in Scotland for a century and a half. In Edinburgh and the south the English Prayer Book was adopted; but at Aberdeen and in the north the liturgy in use was substantially the same as the first Prayer Book of Edward VI, which in its sacramental teaching was far more emphatic than the English book. After a long controversy, this liturgy in a revised form was adopted for general use in Scotland in 1764. By this time the representative laws had been quietly relaxed so that the non-juring element could meet without molestation. Hence when Dr. Seabury turned to them for consecration after disappointment in England, he found, in the Scottish bishops, men after his own heart, for they too had their homes in the midst of a hostile Presbyterian community, they too had been trained to recognize a king who was hateful to their fellow citizens. In these and in other ways, they and their Church had a strange similarity to him and his.

At the Convention of 1789, Bishop Seabury amongst other papers affecting his consecration, lodged a Convention,
1789.

List of the Consecration and Succession of SCOTS BISHOPS since the Revolution 1688, under William the Third, as far as the Consecration of Bishop SEABURY is concerned.

1693, February 23.—Dr. George Hickes, was consecrated Suffragan of Thetford by the Bishops of Norwich, Ely and Peterborough.

N.B.—These were three of the English bishops who were deprived at the Revolution for not swearing allegiance and were three of the seven sent to the Tower by James II for refusing to allow an illegal proclamation to be read in their dioceses.

1705, January 25.—Mr. John Sage, formerly of Glasgow, and Mr. John Fullarton, formerly of Paisley, were consecrated at Edinburgh by the Archbishop of Glasgow, and the Bishops of Edinburgh and Dunblane.

N.B.—These bishops were deprived at the Revolution because they refused to swear allegiance to William

1709, April 28.—Mr. John Falconar, of Cairnbee, and Mr. Henry Chrystie, of Kinross, were consecrated at Dundee by the Bishops of Edinburgh and Dunblane and Bishop Sage.

- 1711, August 25.—The Hon. Archibald Campbel was consecrated at Dundee by the Bishops of Edinburgh and Dunblane, and Bishop Falconar.
- 1712, February 24.—Mr. James Gadderar, formerly of Kilmaurs, was consecrated at London by Bishops Hickes, Falconar, and Campbel.
- 1718, October 22.—Mr. Arthur Millar, formerly of Inveresk, and Mr. William Irvine, formerly of Kirkmichael in Carrick, were consecrated at Edinburgh by the Bishop of Edinburgh, Bishops Fullarton and Falconar.
- 1722, October 7.—Mr. Andrew Cant, formerly of Edinburgh, and Mr. David Freebairn, formerly of Dunning, were consecrated at Edinburgh by Bishops Fullarton, Millar, and Irvine.
- 1727, June 4.—Dr. Thomas Rattray, of Craighall, was consecrated at Edinburgh by Bishops Gadderar, Millar, and Cant.
- 1727, June 18.—Mr. William Dunbar, of Cruden, and Mr. Robert Keith, of Edinburgh, were consecrated at Edinburgh by Bishops Gadderar, Millar, and Rattray.
- 1735, June 24.—Mr. Robert White, of Cupar, was consecrated at Carsebank, by Bishops Rattray, Dunbar, and Keith.
- 1741, September 10.—Mr. William Falconar, of Forres, was consecrated at Alloa, by Bishops Rattray, Keith, and White.
- 1742, October 4.—Mr. James Rait, of Dundee, at Edinburgh, by the same.
- 1743, August 19.—Mr. John Alexander, of Alloa, at Edinburgh, by Bishops Keith, White, Falconar, and Rait.
- 1747, July 17.—Mr. Andrew Gerard, of Aberdeen, at Cupar, by Bishops White, Falconar, Rait, and Alexander.
- 1759, November 1.—Mr. Henry Edgar was consecrated at Cupar by Bishops White, Falconar, and Rait, and Bishop Alexander, as Co-adjutor to Bishop White then *Primus*.
- N.B.—Anciently no bishop in Scotland had the style of archbishop, but one of them had a precedence, under the title of *Primus Scotiæ Episcopus*: and after the Revolution they returned to their old style, which they still retain; one of them being entitled *Primus*, to whom precedency is allowed, and deference paid in the Synod of Bishops.
- 1762.—Mr. Robert Forbes was consecrated at Forfar, by Bishop Falconar, Primus, and Bishops Alexander and Gerard.

1768, September 21.—Mr. Robert Kilgour, of Peterhead, was consecrated Bishop of Aberdeen by Bishop Falconar, Primus, Bishops Rait and Alexander.

1774, August 24.—Mr. Charles Rose, of Down, was consecrated Bishop of Dunblane, at Forfar, by Bishop Falconar, Primus, Bishops Rait and Forbes.

1776, June 27.—Mr. Arthur Petrie, of Meikelfolla, was consecrated Bishop Co-adjutor, at Dundee, by Bishop Falconar, Primus, Bishops Rait, Kilgour, and Rose, and appointed Bishop of Ross and Caithness, July 8th, 1777.

N.B.—After the Revolution the bishops in Scotland had no particular Diocese, but managed their ecclesiastical affairs in one body, as a college: but finding inconveniences in this mode, they took particular dioceses, which, though not exactly according to the limits of the dioceses under the former legal establishment, still retain their old names.

1778, August 13.—Mr. George Innes, of Aberdeen, was consecrated Bishop of Brechen, at Alloa, by Bishop Falconar, Primus, Bishops Rose and Petrie.

1782, September 25.—Mr. John Skinner, of Aberdeen, was consecrated Bishop Co-adjutor, at Luthermuir, in the diocese of Brechen, by Bishop Kilgour, Primus, Bishops Rose and Petrie.

1784, November 14.—Dr. Samuel Seabury, Presbyter, from the state of Connecticut, in America, was consecrated Bishop at Aberdeen, by the foregoing Bishops Kilgour, Petrie, and Skinner, as by the deed of Consecration on page 11.

At the same Convention, 1789, a committee was appointed to report on the best means of perpetuating the Episcopal succession in the United States. They announced it as their opinion that the Standing Committee of Convention should recommend for consecrating any person duly elected or qualified; that the Right Revs. the Bishops Seabury, White and Provoost, agreeably to recommendation from England being obtained, shall consecrate the nominee, but, should the answer from England not be favourable to that course, or should one of the three bishops die in the meantime, the said committee should recommend the bishop elect to England. The Scots line of bishops being, as is shewn above, derived from the English line, there would seem to have been no necessity for the course laid down as advisable by the committee, but the consecration of Bishop Madison in England put at end to all possible dispute in the matter. During the

Order of
Consecrations,

next half century thirty two bishops were consecrated, their names and dates of consecration with their dioceses being as follows :—

5. Thomas John Claggett, September 17, 1792, Maryland.
6. Robert Smith, September 14, 1795, South Carolina.
7. Edward Bass, May 7, 1797, Massachusetts.
8. Abraham Jarvis, September 18, 1797, Connecticut.
9. Benjamin Moore, September 11, 1801, New York.
10. Samuel Parker, September 14, 1804, Massachusetts.
11. John Henry Hobart, May 29, 1811, New York.
12. Alexander Viets Griswold, May 29, 1811, Eastern Diocese
13. Theodore Dehon, October 15, 1812, South Carolina.
14. Richard Channing Moore, May 18, 1814, Virginia.
15. James Kemp, September 1, 1814, Maryland.
16. John Croes, November 19, 1815, New Jersey.
17. Nathaniel Bowen, October 18, 1818, South Carolina.
18. Philander Chase, February 11, 1819, Ohio.
19. Thomas Church Brownell, October 27, 1819, Connecticut.
20. John Stark Ravenscroft, May 22, 1823, North Carolina.
21. Henry Ustick Onderdonk, October 25, 1827, Pennsylvania.
22. William Meade, August 19, 1829, Virginia.
23. William Murray Stone, October 21, 1830, Maryland.
24. Benjamin Treadwell Onderdonk, November 26, 1830,
New York.
25. Levi Silliman Ives, September 22, 1831, North Carolina.
26. John Henry Hopkins, October 31, 1832, Vermont.
27. Benjamin Bosworth Smith, October 31, 1832, Kentucky.
28. Charles Pettit McIlvaine, October 31, 1832, Ohio.
29. George Washington Doane, November 30, 1832, New
Jersey.
30. James Hervey Otey, January 14, 1834, Tennessee.
31. Jackson Kemper, September 25, 1835, Missouri and
Indiana.
32. Samuel Allen McCoskry, July 7, 1836, Michigan.
33. Leonidas Polk, December 9, 1838, Arkansas and Indian
Territory.
34. William Heathcote de Lancey, May 9, 1839, W. New York.
35. Christopher Edwards Gadsden, June 21, 1840, South
Carolina.
36. William Rollinson Whittingham, September 17, 1840,
Maryland.

A few facts about some of these bishops may be of interest :

Bishop Claggett was in 1800 Chaplain to the U.S. Senate.

„ Smith wrote the Preface to the Book of Common Prayer

„ Bass wrote an account of his connection with the S.P.G.

„ Jarvis succeeded Bishop Seabury who died February
25th, 1796.

„ Moore was the first Bishop Co-adjutor.

Bishop Parker only lived three months after consecration.

- „ Hobart's election was bitterly opposed by 'Low Churchmen.'
- „ Griswold was ordained deacon and priest by Bishop Seabury.
- „ Moore was a leader of the 'Evangelicals.'
- „ Kemp wrote 'letters in vindication of Episcopacy,' 1808
- „ Croes had previously declined the Bishopric of Connecticut.
- „ Bowen preached the sermon on the death of Bishop White, 1836.
- „ Chase resigned Ohio diocese in 1831, and became Bishop of Illinois in 1835.
- „ Brownell succeeded Bishop Chase as Presiding Bishop in 1852.
- „ Ravenscroft had belonged to the 'Republican Methodists.'
- „ H. U. Onderdonk wrote several hymns and versified psalms.
- „ Meade used his great influence against the secession of the Southern Bishops.
- „ B. T. Onderdonk was an advocate of free church sittings.
- „ Ives, the most important fruit of the Romeward tendency.
- „ Hopkins succeeded Bishop Brownell as Presiding Bishop in 1865.
- „ Smith became Presiding Bishop in 1868.
- „ McIlvaine effected much for the Union cause by his embassy to England. He was a voluminous writer.
- „ Otey was one of the original projectors of the University of the South, at Sewanee, in Tennessee.
- „ Kemper was the first Missionary Bishop of the Church and the twenty-sixth and last consecrated by Bishop White.
- „ Polk, during the Civil War was appointed Major-General of the Confederate Forces, was wounded at Marietta, Georgia, and died 1864. He had resigned his Missionary jurisdiction in 1841 and was then elected Bishop of Louisiana.

The fact of the extension of the Episcopate may be rapidly reviewed by mentioning the names of Bishop Boone, consecrated for Amoy, China in 1844; Bishop Southgate for Constantinople, 1844; Bishop Payne for Africa, Cape Palmas, 1851; Bishop Williams for Yedo, Japan, 1866; Bishop Schereschewsky for Shanghai, 1877; and Bishop Holly for Haiti under special covenant, 1874.

Foreign
extension of the
Episcopate.

Ordination.

The General Convention early faced the necessity for proper steps to be taken with a view to the training of candidates for Holy Orders and the Convention of 1789 feeling the urgency for the more rapid increase in the number of suitable men, made an addition to the seventh canon providing for the dispensing with classical knowledge if the bishops were well assured that such freedom would secure suitable men who might otherwise be disqualified or hindered.

Convention,
1804.

The House of Bishops in pursuance of a resolution of the preceding Convention, set forth in that of 1804 a Course of Ecclesiastical Studies. The bishops mention the difficulty arising out of the different circumstances of students and have to content themselves with what is barely necessary in order to accommodate those whose means are slender and who have only moderate time at their disposal.

The student should begin with some books in proof of the

I.—*Divine Authority of Christianity.*

Grotius on the 'Truth of the Christian Religion.'

Jenkins on the 'Reasonableness of Christianity.'

Paley's 'Evidences.'

Lesly's 'Methods with the Jews and Deists.'

Stillingfleet's 'Origines Sacrae.'

Butler's 'Analogy.'

II.—*Some books which give a knowledge of the Deists' objections.*

Leland's 'View' may be sufficient but needs supplementing.

III.—*The Scriptures with the help of some approved Commentary.*

Patrick and Lowth on the Old Testament.

Hammond, Whitby or Doddridge, on the New Testament

IV.—*Design of the different books and the grounds for their authority.*

Father Simon's 'Canon of Scripture.'

Collier's 'Sacred Interpreter.'

Gray's 'Key to the Old Testament.'

Percy's 'Key to the New Testament.'

The student should know Profane History whenever it mixes with the Sacred. At such a point as the Deluge he should read a larger author and should study the different systems of Chronology. For Leviticus, Bishop Kidder's 'Introduction to the Pentateuch.' For a fuller interpretation of the Prophecies Bishop Newton's 'Work'; between the study of Old and New Testament, Prideaux' and Shuckford's 'Connections'; with the New Testament should be taken some book on the 'Harmony of the Gospels,' as McKnight

or Bishop Newcome's; before entering on the Gospels, Dr. Campbell's 'Introductory Dissertations'; for the Resurrection, Bishop Sherlock's 'Trial of the Witnesses.'

V.—*Ecclesiastical History* as far as the Council of Nicea.

Eusebius and the Apostolic Fathers: Cotelier's edition of the latter, or Archbishop Wake's translation.
Cave's 'Lives of the Apostles and Fathers.'
Divinity of Christ. Bishop Bull and Rev. C. Lesly.
Episcopacy.
Hooker's 'Ecclesiastical Polity'
Potter's 'Church Government.'
Daubeny's 'Guide to the Church.'

VI.—*History from the Fourth Century*: Mosheim, Fleury, etc.

Chillingworth's 'Religion of Protestants.'
Barrow's 'Treatise of the Pope's supremacy.'
Father Paul's 'History of the Council of Trent.'
The Presbyterian or Puritan schism.

VII.—*Systematic Divinity*.

Pearson's 'Exposition of the Creed.'
Burnet's 'Exposition of the Thirty-nine Articles.'
Stackhouse's 'Body of Divinity.'
'Elements of Christian Theology' and 'Scholar Armed.'

VIII.—*History of the Book of Common Prayer*.

Construction of the Services and the meaning of Rubrics.
Dr. Wheatley 'on the Common Prayer.'

IX.—*The Duties of the Pastoral Office*.

St. Chrysostom 'on the Priesthood.'
Bishop Burnet 'on the Pastoral Care.'
Bishop Wilson's 'Parochialia.'

Students must be fully prepared to answer on

Paley's Evidences; Mosheim; Hooker on Episcopacy; Stackhouse; Prayer Book; Constitutions and Canons; Scripture:—a latitude is allowed among approved commentators, but if the student cannot give an account of the different books and explain such passages as may be proposed to him, he will be disqualified.

During the whole course of study, the student will endeavour by the Grace of God, to cultivate his heart by attention to devotional and practical treatises, several of which are mentioned in the list which follows.

Thus early in the History of the Church the necessity for a thoroughly grounded if not a cultured clergy, was seen, and in the same Convention (1804) the House of Bishops set forth the list of books contained in the 'Elements of Christian Theology,' as a prefix, published by the then Bishop of Lincoln.

The Library for *Class I.* Such as relate to the exposition of the O and N Tests.
a Clergyman.

Bible with marginal references.
Cruttwel's Concordance of Parallels.
Butterworth's Concordance.
Patrick, Lowth and Whitby on the Old and New Testaments.
Doddridge's Family Expositor.
Pool's Synopsis.
Collier's Sacred Interpreter.
Jenning's Jewish Antiquities.
Lowman's Rationale of the Hebrew Ritual, and on the Revelation.
Gray's Key to the Old Testament.
Home's Scripture History of the Jews.
Parkhurst's Greek Lexicon.
Campbell's Translation of the Gospels.
Marsh's Michaelis.
Bowyer's Conjectures on the New Testament.
Macknight's Harmony, and on the Epistles.
Oliver's Scripture Lexicon.
Macbean's Dictionary of the Bible.

Class II. Such as serve to establish the Divine Authority of the Scriptures.

Stillingfleet's Origines Sacrae.
Clarke's Grotius and Evidences of Natural and Revealed Religion.
Lardner's Works.
Paley's Evidences and Horæ Paulinæ.
Jenkins on the Certainty and Reasonableness of Christianity.
Leland's Advantage and Necessity of Revelation, his 'View of Deistical Writers,' and on the Divine Authority of the Bible.
Butler's Analogy; Campbell on Miracles; Newton on Prophecy.
Kett's History the Interpreter of Prophecy.

Class III. Such as explain the doctrines, discipline and duty of the Church.

Pearson on the Creed.
Burnet's History of the Reformation, Exposition of the 39 Articles, and his Pastoral Care.
Nicholls, Wheatley and Shepherd on the Common Prayer.
Wilson's Parochialia; Wall on Infant Baptism.
Secker on the Catechism, and his Charges.
The Homilies by Sir Adam Gordon.
Daubeny's Guide to the Church.

Class IV. Miscellaneous, including Sermons and Ecclesiastical History.

Cudworth's Intellectual System.

Hooker's Ecclesiastical Polity.

Bingham's Antiquities; Broughton's Dictionary of all Religions.

Shuckford's Connection; Prideaux' Connection.

Echard's and Mosheim's Ecclesiastical History.

Burn's Ecclesiastical Law; Common Place Book.

Barrow's Works; Tillotson's Works.

Clarke's, Sherlock's, and Secker's Sermons.

Scott's Christian Life; 'Whole Duty of Man'; 'Scholar Armed.'

Also various Sermons, and devotional and practical books.

For the more systematic training of theological students measures were taken to start an educational institution. Theological Seminary.

A theological school, which had been established at New York, the Convention of 1820 agreed should be transferred to Newhaven, Connecticut. Convention, 1820. The management of this Seminary should be vested in a Board of Trustees consisting of the bishops, six clergy, and six laity who were to be appointed by the House of Clerical and Lay Deputies; seven of their number would be sufficient to constitute a Board Meeting. They were to have power to collect and manage funds, to appoint professors and teachers and to prescribe their duties, to regulate the admission of students, to arrange their course of studies, to pass such laws and make such regulations as might be necessary for the government of the school and to take such measures as might be deemed essential to the prosperity of the institution. The trustees should have power to co-opt members of the Board as vacancies occurred; they must make a full report of their proceedings and on the state of the school to the General Convention. The bishops, or the standing committees of such dioceses as were without bishops, were to adopt such measures as were deemed advisable for the collection of funds.

A Special General Convention was called together, in 1821, by circular from the bishops and prompted by the provisions of the will of a Mr. Jacob Sherred bequeathing money for the theological seminary. Convention, 1821. A change of location was found to be necessary and a constitution was drawn up, briefly as follows:—

I.—The General Theological Seminary of the Protestant Episcopal Church of the United States of America shall be established in New York, with branches elsewhere if necessary.

II.—The management to be in the hands of Trustees.

III.—The Board of Trustees to be increased as the income increased.

IV.—Meetings of Trustees were to take place at stated times and special meetings might be requisitioned.

V.—The Board should have power to appoint and remove professors and other officers.

VI.—Concerning the funds and property.

VII.—The Constitution to be unalterable except by concurrent vote of the Board of Trustees and of the General Convention.

The scheme was taken up warmly by all the states which had acceded to the Constitution of the Church; in some of them special efforts were arranged for specific objects, e.g., South Carolina arranged to raise two thousand dollars to found a scholarship; North Carolina ten thousand dollars to endow a professorship; the ladies of Philadelphia were to found a scholarship; New York would establish a library.

Convention,
1823.

The Convention of 1823 showed that some were apprehensive as to the probable effect upon scholars from the more distant and less wealthy dioceses. The students, they thought might be induced to desert their proper field of future labour under the idea of having greater advantages in the vicinity of the Seminary. The general opinion seemed, however, to be that the silent influence of time would destroy the illusion. In 1820 there were twenty-two students; in the report made to the Convention of 1880 it was mentioned that the number of students during the year reported upon was ninety-four!! In the latter year a proposal to raise an endowment of two hundred and fifty thousand dollars had already met with a considerable measure of success; the annual income was about twenty seven thousand dollars.

Convention,
1844.

The matter of the Continuity of the Church is by implication touchingly referred to in the Convention of 1844, when Thomas H. White, the son of Bishop White who died in 1836, addressed a letter to the Convention in which he mentioned that Bishop White was so closely identified with the history of the Church itself in the U.S. that twelve of the bishops present at that Convention and fourteen long since in their graves had received consecration at his hands as Presiding Bishop. Mr. White sent a list of these and of his father's ordinations as an official document.

The lasting nature of Consecration was early recognised, for, in the Convention at Trenton in 1801, when Bishop Provoost signified his wish to resign his office, the House of

Bishops could 'not believe the resignation consistent with the practice of Episcopal Churches in any ages they could not recognise the bishop's act as an effectual resignation of the Episcopal jurisdiction.' They were prepared to consider any bishop elect presented to them as associated or co-adjutor bishop during Bishop Provoost's life but he could not resign.

It might be well to close this section of the subject with an extract of the business of the Convention of 1844.

'Whereas since our last meeting in General Convention, it hath pleased the Almighty in his wise Providence, to remove from their probation the two senior members of the House of Bishops, the Right Rev. A. V. Griswold, D.D., and the Right Rev. R. C. Moore, D.D : and Whereas it has been usual under like dispensations of Divine Providence for this House to make a record of its sentiments in relation to them,

Resolved, that we reverently bow to the will of God; that in the lives and labours of these our departed brethren, we recognise the good Providence and Grace of God, without whom no one is holy, no one is strong; and that we regard their example of unreserved and cheerful devotedness to their high calling, of meekness, humility and charity in word and deed, as a valuable legacy to the Church, and especially to the Clergy.'

THE FEDERATION OF THE CHURCH.

The Protestant Episcopal Church was organized the same year as the United States. In both cases a Federal Government took the place previously occupied by a congress of independent states. The task of the State was far easier than that of the Church. For a long period the states had been accustomed to self government and therefore there was little more to do than to transfer the rule of King and Parliament to President and Congress. But with the Church the new order was utterly revolutionary and had to break through the traditions that had controlled Episcopacy for a thousand years and more. The leap from government by bishops, themselves appointed by the King, to the rule of a Convention consisting of popularly elected bishops, priests, and laymen, was no inconsiderable one. This Federation would have been humanly impossible had the infant Church not had several men largely imbued with the Federal idea. The New England clergy, chiefly those of Connecticut, hesitated long over the wisdom of the admission of laymen to the direction of the affairs of the Church.

At last they so far conceded the wisdom of the step as to send representatives of the laity in 1792. For a century afterwards this diocese would not admit laymen to membership on the standing committee of the diocese. From the same direction came a fear which a century of American Church history has justified, viz., that the powers and rights of the bishops would be unduly limited. Powers conceded to the bishops in the beginning have passed into the hands of the diocesan Conventions. The standing Committee of the diocese from being the advisory and consultative body for the bishop has become the representative of the diocesan Convention and is thought of as representing the clergy and laity. The aim of the Federalists must be conceded as good. Its main purpose was uniformity of practice in the conduct of Divine Service; the early reports on the 'State of the Church' as e.g., that of 1820 record the extent to which this requirement had been observed. Perhaps the uniformity was too rigid, perhaps too mechanical, but in the end uniformity became absolute with the inevitable result, the reaction towards ritual violation, in suppressing which, the Convention is still engaged, and is likely to be. 'Over hymns as well as prayers the Convention stretched out its hand. It early assumed the power to say what might be sung and what might not. At a later date it set forth tunes as well, and with the same right. Nor has the assumption been generally questioned. Its power to authorize certain selections from religious poetry has been regarded as carrying with it the power to exclude all others.' Over laity as well as clergy this federal parliament of the American Church exercises its authority, for Canon xlii of 1832 says,—“All persons within this Church shall celebrate and keep the Lord's Day, commonly called Sunday, in hearing the Word of God read and taught, in private and public prayer, in other exercises of devotion, and in acts of charity, using all godly and sober conversation”

Address to the
President of the
U. S

Having regard to the common work of Federalisation by both State and Church it is natural to find in the Journal of the adjourned Convention of 1789 an address to the President of the United States, George Washington. This document expresses cordial joy and congratulation on his election to the Chief Magistracy, recalls the services performed in the course of the revolution and the voluntary and magnanimous relinquishment of his authority at the moment of peace. It expresses admiration for the President's private character, his paternal solicitude for the welfare of the American people, his wisdom and his consummate knowledge of affairs and his military skill. They refer to him as eminently distinguished among the friends of genuine religion who has happily united a tender regard for other churches with an inviolable attachment to his own. They close by saying—‘We devoutly

implore the Supreme Ruler of the Universe to preserve you long in health and prosperity,—an animating example of all public and private virtues,—the friend and guardian of a free, enlightened and grateful people,—and that you may finally receive the reward which will be given to those, whose lives have been spent in promoting the happiness of mankind.’ The address was signed by all the members of the Convention.

On April 24, 1791, Dr. Thomas Coke wrote to Bishop The Methodists. White, and on May 14 of the same year to Bishop Seabury, urging these bishops to consider the possibility of some action which should prevent the American Methodists from becoming a sect. Dr. Coke had, it seems, been appointed by the Rev. John Wesley to act as superintendent of the Methodists in America and the Doctor had appointed Mr. *Astbury to act as his co-adjutor. The proposal in these letters was to the effect that, for the good of the Church and its union, Dr. Coke and Mr. Astbury should be consecrated bishops and that the presbyters and deacons of their organization should be, if possible, re-ordained. This affected the position of some two hundred and fifty ministers. That the matter was close to the heart of Dr. Coke is seen from a significant paragraph in the letter to Bishop White and words to a similar effect in that to Bishop Seabury. ‘My desire of a reunion is so sincere and earnest that these difficulties almost make me tremble: and yet something must be done before the death of Mr. Wesley, otherwise I shall despair of success: for tho’ my influence among the Methodists in these states as well as in Europe is, I doubt not, increasing, yet Mr. Astbury whose influence is very capital, will not easily comply: nay, I know that he will be seriously averse to it.’ The truth of the matter seems to be that Dr. Coke feared what had already taken place in Europe, that definite separation from the Church which even Wesley’s influence could no longer delay. ‘Wesley had built an engine which he could not control.’ (McConnell). Bishop Seabury never answered the letter at all (Beardsley’s life of Seabury). Bishop White replied in his usual courteous style. Bishop Madison of Virginia who knew better than any of the others who and what the Methodists were, was anxious that the plea of Dr. Coke should be responded to, but the other bishops seem to have been of opinion that the Church, being desirous of unity was ready enough to modify or alter anything save that which was essential to this particular union, and satisfied themselves with the recommendation to the several states to propose such conferences with Christians of other denominations as they might think prudent. Could the future have been foreseen all else no doubt would have been laid aside to avert that severance which has been so fruitful of evil.

* Or Asbury.

The Episcopacy of the Methodist Episcopal Church is neither prelatical nor diocesan. There are about one hundred annual conferences visited by about twelve bishops who are superintending presbyters. The general conference which meets once in four years is the conference of legislation and final appeal. A sub-episcopal class of ministers called 'presiding elders' supplement the action and superintendency of the "bishops." The first general conference met in 1792, a year later than the attempt at union; the first representative or delegated conference twenty years later. It is thought that methodism is more properly national in its character as an American Church than any Church in the States. In Massachusetts and some other New England States it is less powerful than congregationalism, which still retains there much of its ancient predominance; in the city of New York it is less powerful than presbyterianism. But in Philadelphia it is very powerful; so also in Baltimore and in Cincinnati; if not strong in New York city it is very strong in the State; and generally throughout the western and mid-western States it is the prevalent form of faith and worship. It owns more than twenty universities, has missions in India, China, and Japan, and numbers about three and a half million members.

The awful loss to the Church caused by the Methodist schism and this huge rent in the garment of the Lord, must, in fairness, be attributed not only to the shortsightedness of the older bishops of the American Episcopal Church but may be laid partly at the door of Lowth, Bishop of London, who refused Wesley's request to ordain at least two priests who could administer the sacraments to American Methodists. Had that request not been refused the Methodists might have remained simply a society within the Church. The Church in America lost the most active part of its membership at the very time when it most needed them. Wesley might adjure and anathematise his superintendents, but they led out of the Church probably a hundred thousand souls. Methodism lost the 'balanced order, the ethical strenuousness, the broad liberality and wholesome reasonableness, which have through good and evil been the possession of the Church.'

A step in advance was taken in 1808 by the appointment of a Committee to approach the clergy of the several States and Territories within the U.S. in which the Church had not been organized, and also 'some of the most respectable lay members of the Church in such States and Territories,' to invite them to organize themselves and to accede to the constitution. It was further contemplated to procure the election of a bishop elect when there was reasonable prospect of accomplishing their object, provided his jurisdiction did not interfere with that of any state or diocese which might afterwards adopt the Constitution of the Church in the U.S.

The spirit of the organizers of the Church was in every way an admirable one and is attested by the address given by Bishop White at the close of the Convention of 1821. 'I take the liberty of giving vent to the feeling which possesses me at the conclusion of our session. I have attended all the meetings of the General Convention from the beginning of our organization. On some of these occasions we assembled with apprehensions in the minds of many judicious men who had the interests of the Church at heart, that the deliberations would be disturbed by angry passions and end in disunion. In every instance the reverse was the issue: which led me to hope that there was in this matter a verifying of the promise of the great Head of the Church of being with her till the end of the world.' He invited the delegates and bishops to unite with him in singing an appropriate psalm and both houses united in singing Psalm cxxxiii.

To meet the expenses of the triennial and special General Conventions, it was, in 1823, *Resolved*, that the expenses of the General Convention shall be defrayed by the payment by each state or diocese of twenty dollars, and for each clergyman not exceeding fifteen in number a further dollar; if the number exceeded fifteen and did not exceed thirty clergy, the sum of seventy-five cents for each clergyman; if there were more than that number, fifty cents for each.

Expenses of
Convention.

When the General Convention met in 1853, a Memorial was laid before the House of Bishops to be known afterwards as 'The Memorial on Church Unity' bearing such signatures as secured it very careful consideration, that of Dr. Muhlenberg being the principal. The memorialists meant to put the catholic theory of the Church to the *experimentum crucis*. The objective point was the emancipation of the Episcopate. As in Rome it was in subjection to the Pope, as in England it was fettered by the State, so here it was tied by conventional rules. Should it continue to be deprived of its original powers and reduced to an office of petty routine, it would soon come to be filled by petty men. The second difficulty they enlarged upon was the liturgy; the attempt at uniformity was uncatholic and foolish; it was well enough for properly ordered parishes but when parishes were in the making it was entirely unsuitable. It seemed to them, in the third place, to be necessary to revive the lower order of the ministry, that of the diaconate; numbers of men could only be touched by those of their own rank in life; men of character and faith were required rather than men of education. The memorial was referred to a committee of bishops, Bishops Otey, Doane, Potter, Burgess, Williams, and Wainwright, who were to report to the next Convention. Their report to the Convention

The Memorial,
1853.

1856.

of 1856 which led to a Preamble dealing with the use of the Book of Common Prayer and which was followed by the Resolutions, viz. :

- 1.—That the Order of Morning Prayer, the Litany, and the Communion Service, being separate offices, may, as in former times, be used separately under advice of the Bishop of the Diocese.
- 2.—That on special occasions, or at extraordinary services, not otherwise provided for, Ministers may, at their discretion, use such parts of the Book of Common Prayer, and such lesson or lessons from Holy Scripture, as shall, in their judgment, tend most to edification.
- 3.—That bishops may provide special services as in their judgment may be required by the peculiar necessities of any class or portion of the population within the diocese, etc.
- 4.—That in view of the desireableness of union amongst Christians; and as a pledge of willingness to communicate and receive information tending to that end; and in order to conference, if occasion or opportunity should occur, this House will appoint, by ballot, a committee of five bishops as an organ of communication or conference, with such Christian bodies or individuals as may desire it, to be entitled the *Commission on Church Unity*.
- 5.—That in making the above appointment, it is distinctly understood that the Commission is clothed with no authority to mature plans of union with other Christian bodies or to propound expositions of doctrine and discipline. The question of an unlearned diaconate was obscured by canons permitting licensed lay readers. The action failed to touch the real issue. Those anxious for it were able to exemplify catholicity in life and work. The Commission on Church Unity making its report to the 1859 Convention 'have seen with much gratification and encouragement, impressive evidence that among several of the forms and confessions which divide the Protestant Christian community, not only of this country but of Europe, also especially of Great Britain, there is an increasing sense of the magnitude of the evils involved in, or resulting from the present divisions; a growing desire and searching of heart not only for more of the unity of spirit but also for more of the unity of the spirit in that 'bond of peace' which nothing but a close harmony and communion in visible Church institutions can create.' With such and similar observations the question of the possibility of

1859.

Church unity was left, the commission recommending the continuance of the committee on the subject. Very soon after this report disunity of another kind and more immediately serious for the life of the Church became imminent.

Into the great question which brought about the war between North and South it is not within my province to enter. The Northern bishops were fully aware that their brethren in the South did all they could towards the betterment of the condition of slaves, some of them going so far as manumission, and that the freeing of individual slaves had proved often a doubtful kindness. But the Northern opinion of slavery was that it was bad and that its continuance could only result in harm. By 1860 it had become evident that the holding of slaves would create a division in that Church which had hitherto been so united in its aims. When Southern Churchmen at last separated from those of the North it was attributable to political causes and carried with it no real ecclesiastical reason. In opposition to the letter addressed to them when assembled at Montgomery by Bishop Hopkins of Vermont, and dated June 14, 1861, the Convention of the dioceses comprised in the Confederate States composed a pastoral which was delivered in St. Paul's Church, Augusta, on November 22nd, 1862. The Convention was, it appears, well attended, all the bishops in the Confederate States being present except Bishop Polk of Louisiana, who was absent on military duty; there was a full attendance of clerical and lay deputies. The venerable Bishop Meade of Virginia, as senior bishop, presided. The general tone of the deliberations of the Convention, though free from asperities towards the Church of the North, gave evidence of a deep and settled conviction on every hand, that the separation in Church organization, like that in civil government, was, and ought to be, complete and perpetual. In taking the necessary steps to form an independent Church organization for the Confederate States, everything was done with harmony and good feeling, and but one important change from the old constitution was made, namely, that which permits a state to divide herself into two or more dioceses without the consent of the general council. The several state councils were required each for itself to ratify this constitution. The Missionary Fund and work of the Church, had, it was reported, suffered no decline since the secession from the North, but both were on the increase even under a provisional arrangement. The pastoral, as might have been expected, defended the legal possession of slaves but urged upon masters and clergy the necessity to seek their better and their spiritual welfare.

Effects of the
Civil War.

On the meeting of the General Convention in New York in 1862, war was already raging and the Southern dioceses were not represented. The Convention tacitly adopted the theory that there was a physical obstacle in the way of their coming. Every day the roll of the states was called. The Southern delegates were simply treated as absent. A preamble and resolution, which was not however carried unanimously, went rather further into the matter, for it reads:—

“ *Whereas*, It has pleased the Supreme Ruler of the Universe to permit sedition and privy conspiracy in our midst to culminate in an extensive rebellion against the civil powers ordained by him, and for the just punishment of our sins there is war in our land, friend against friend, brother against brother, son against father; and *Whereas*, a portion of our brethren of the Church have attempted to sever by ecclesiastical enactments the visible bonds of Christian sympathy heretofore existing between us and them, thereby grievously rending the body of Christ in his Church; and *Whereas* we acknowledge there is no help but from God, and rejoice that we are permitted to fly to him for succour in our sore distress; therefore be it

Resolved, that the House of Bishops is hereby requested to set forth a special form of prayer confessing and bewailing our manifold transgressions that He will restore our material Union, bring back peace and prosperity to State and godly unity to the Church.”

In accordance with this resolution a form was set forth and used at a special service on October 8th.

Re-union.

By the time the next Convention met, 1865, the war was over. In calling the roll of dioceses the first was that of Alabama, showing that the Southern States were only to be viewed as having been absent. Two Southern bishops were present at the opening service and were constrained upon to take their places as if nothing had happened. The validity of the consecration of Bishop Wilmer by Southern bishops was not called into question but he was required to take the usual oath of conformity. The form of thanksgiving for restored peace and tranquillity raised some discussion, but its more moderate wording dispersed a threatening cloud. The Confederate Church met again in Augusta to close up its affairs and the division came to an end.

In 1868, a Committee on Ritual Uniformity was appointed which, in 1871, made its report to the Convention and recommended the prohibition of incense, the crucifix, the cross in procession, lights on or about the holy table, the

elevation of the elements, mixed chalice, ablutions, genuflexions except at the mention of the name of Christ, etc. They recommend that choral services should only be introduced by the consenting vote of the Vestry, that no surpliced choir shall be employed except under the same limitations; that such choirs shall only wear surplices in addition to the ordinary attire; that no chancel shall be allowed to be so arranged as to prevent the minister from officiating at the right end of the holy table. They note by the way that a credence table is lawful. They further recommend that canonical provision be made touching the dress appropriate to clergymen ministering, and that the only vestments so used should be:—for bishops, the present episcopal robes; for all ministers a black or white stole; a white surplice; a black cassock not reaching below the ankles; a black gown; and bands. They also recommended that provision should be made for the use of the university cap where expediency or necessity of health may require it and that candidates for orders who are licensed lay readers should use the academical black gown. It is somewhat pitiful to find so soon after the happy close of a war upon important questions that earnest theologians and jurists, should give zeal and wisdom and energy to the long dreary and barren contest over ritual when changing conditions of life offered so large a field for their more useful exercise.

After the return of nineteen American bishops from the Pan-Anglican Synod summoned by Archbishop Longley in 1867 the feeling of the American Church was shewn in a resolution in which occur the words ‘we do cordially unite in the language and spirit of the “Introduction” by which the proceeding of that body were prefaced. We, bishops of Christ’s Holy Catholic Church, in visible communion with the united Church of England and Ireland, professing the faith delivered to us in Holy Scripture, maintained by the Primitive Church, and by the Fathers of the English Reformation, now assembled by the good providence of God, at the Archiepiscopal Palace of Lambeth, under the presidency of the Primate of all England, desire, *First*, to give hearty thanks to Almighty God for having thus brought us together for common councils and united worship; *Secondly*, we desire to express the deep sorrow with which we view the divided condition of the flock of Christ throughout the world, ardently longing for the fulfilment of the prayer of our Lord “That all may be One, as Thou, Father, art in Me, and I in Thee, that they also may be one in us, that the world may believe that thou hast sent Me”; and *Lastly*, we do here solemnly record our conviction that unity will be most effectually promoted by maintaining the faith in its purity and integrity, as taught in the Holy Scriptures, held by the Primitive Church, summed up in the Creeds, and affirmed by the undisputed General

The
Pan-Anglican
Conference,
London, 1867.

1878.

Councils; and by drawing each of us closer to our common Lord, by giving ourselves to much prayer and intercession, by the cultivation of a spirit of charity, and a love of the Lord's appearing.' Eleven years later Archbishop Tait hold a second Conference and out of the hundred bishops present we notice those of Delaware, New York, Ohio, Pennsylvania, Western New York, Nebraska, Pittsburgh, Louisiana, Missouri, Long Island, Albany, Central Pennsylvania, North Carolina, New Jersey, Wisconsin, Iowa, and Colorado. The Bishop of Western New York preached a touching sermon at Canterbury, in St. Augustine's College Chapel. A remarkable feature of the 1878 Synod was the imposing service at St. Paul's Cathedral with which it closed and at which the sermon was preached by the Bishop of Pennsylvania, Dr. W. B. Stevens.

THE CONSTITUTION OF THE CHURCH.

1789.

By way of introduction to the Constitution of the Church it will be well to briefly sketch the history of the alterations through which that constitution has passed down to the year 1880 when it had assumed the form which follows. When the constitution was originally adopted in August, 1879, the first Article provided that the Triennial Convention should be held on the first Tuesday in August. At the adjourned meeting of the Convention held in October of the same year, it was provided that the second Tuesday in September, in every third year, should be the time of meeting. The time was again changed to the third Tuesday in May, by the General Convention of 1804.

1804.

1808.

The third Article was so altered by the General Convention of 1808, as to give the House of Bishops a full veto upon the proceedings of the other House.

1811.

The second sentence of the eighth Article was adopted at the General Convention of 1811.

1829.

The words "or the Articles of Religion" were added to the eighth Article by the General Convention of 1829.

1838.

The Convention of 1838 adopted the following alterations, viz.:—

Striking out the word 'States' wherever it occurred in the first and second Articles, except where it followed the word 'United' in the first part of the first Article, and inserting in lieu of the word 'States' the word 'Dioceses.'

Striking out the word 'States' wherever it occurred in the second, third, and fourth Articles and inserting in lieu thereof the word 'Dioceses.'

Striking out the words 'or district' in the fourth Article.

Striking out the word 'State' in the sixth Article and inserting the word 'Diocese.'

Striking out the word 'States' in the eighth Article and inserting the word 'Dioceses,' and in the eighth Article striking out the words 'or State' after the words 'every Diocese.'

Striking out the word 'States' in the ninth Article and inserting the word 'Dioceses.'

Striking out the word 'State' in the ninth Article and inserting the word 'Diocesan.'

The first Article was put into its present form, and the 1841. sixth Article was similarly dealt with, at the General Convention of 1841.

The tenth Article was finally agreed to and ratified in the 1844. General Convention of 1844.

The second Article was put into its present form at the 1856. General Convention of 1856.

The fifth Article was so treated in 1871. 1871.

The fourth Article was so treated in 1874. 1874.

The third sentence of the eighth Article was adopted in 1877. the General Convention of 1877.

There shall be a General Convention of the Protestant Episcopal Church in the United States of America on the first Wednesday in October in every third year, from the year of our Lord one thousand eight hundred and forty-one; and in such place as shall be determined by the Convention; and in case there shall be an epidemic disease, or any other good cause to render it necessary to alter the place fixed on for any such meeting of the Convention, the Presiding Bishop shall have it in his power to appoint another convenient place (as near as may be to the place fixed upon) for the holding of such Convention: and special meetings may be called at other times in the manner to be hereafter provided for; and this Church, in the majority of the Dioceses which shall have adopted this constitution, shall be represented, before they shall proceed to business; except that the representation from two Dioceses shall be sufficient to adjourn; and in all business of the Convention freedom of debate shall be allowed. Article 1.

Article 2.

The Church in each Diocese shall be entitled to a representation of both the clergy and the laity. Such representation shall consist of not more than four clergymen and four laymen, communicants of this Church, residents in the Diocese, and chosen in the manner prescribed by the Convention thereof; and in all questions when required by the clerical or lay representation from any Diocese, each Order shall have one vote; and the majority of suffrages by Dioceses shall be conclusive in each Order, provided such majority comprehend a majority of the Dioceses represented in that Order. The concurrence of both Orders shall be necessary to constitute a vote of the Convention. If the Convention of any Diocese should neglect or decline to appoint clerical deputies, or if they should neglect or decline to appoint lay deputies, or if any of those of either Order appointed should neglect to attend, or be prevented by sickness or any other accident, such Diocese shall nevertheless be considered as duly represented by such deputy or deputies as may attend, whether lay or clerical. And if, through the neglect of the Convention of any of the Churches which shall have adopted or may hereafter adopt this constitution, no deputies either lay or clerical should attend at any General Convention, the Church in such Diocese shall nevertheless be bound by the acts of such Convention.

Article 3.

The bishops of this Church, when there shall be three or more, shall, whenever General Conventions are held, form a separate House, with a right to originate and propose acts for the concurrence of the House of Deputies composed of clergy and laity; and when any proposed act shall have passed the House of Deputies, the same shall be transmitted to the House of Bishops, who shall have a negative thereupon; and all acts of the Convention shall be authenticated by both Houses. And in all cases the House of Bishops shall signify to the Convention their approbation or disapprobation (the latter with their reasons in writing) within three days after the proposed act shall have been reported to them for concurrence; and in failure thereof it shall have the operation of a law. But until there shall be three or more bishops, as aforesaid, any bishop attending a General Convention shall be a member *ex-officio*, and shall vote with the clerical deputies of the Diocese to which he belongs; and a bishop shall then preside.

Article 4.

The bishop or bishops in every Diocese shall be chosen agreeably to such rules as shall be fixed by the Convention of that Diocese; and every bishop of this Church shall confine the exercise of his Episcopal office to his proper Diocese, unless requested to ordain, or confirm, or perform any other act of the Episcopal office in another Diocese by the Ecclesiastical authority thereof.

A Protestant Episcopal Church in any of the United States, or any Territory thereof, not now represented, may, at any time hereafter, be admitted on acceding to this constitution; and a new Diocese, to be formed from one or more existing Dioceses, may be admitted under the following restrictions, viz. :— Article 5.

No new Diocese shall be formed or erected within the limits of any other Diocese, nor shall any Diocese be formed by the junction of two or more Dioceses or parts of Dioceses, unless with the consent of the bishop and convention of each of the Dioceses concerned, as well as of the General Convention, and such consent shall not be given by the General Convention until it has satisfactory assurance of a suitable provision for the support of the Episcopate in the contemplated new Diocese.

No such new Diocese shall be formed which shall contain less than six parishes, or less than six Presbyters who have been for at least one year canonically resident within the bounds of such new Diocese, regularly settled in a parish or congregation, and qualified to vote for a bishop. Nor shall such new Diocese be formed if thereby any existing Diocese shall be so reduced as to contain less than twelve parishes, or less than twelve Presbyters who have been residing therein and settled and qualified as above mentioned: *provided*, that no city shall form more than one Diocese.

In case one Diocese shall be divided into two or more Dioceses, the Diocesan of the Diocese divided may elect the one to which he will be attached; and shall thereupon become the Diocesan thereof; and the assistant bishop, if there be one, may elect the one to which he will be attached; and if it be not the one elected by the bishop, he shall be the Diocesan thereof.

Whenever the division of a Diocese into two or more Dioceses shall be ratified by the General Convention, each of the Dioceses shall be subject to the constitution and canons of the Diocese so divided, except as local circumstances may prevent, until the same may be altered in either Diocese by the Convention thereof. And whenever a Diocese shall be formed out of two or more existing Dioceses, the new Diocese shall be subject to the constitutions and canons of that one of the said existing Dioceses to which the greater number of clergymen shall have belonged prior to the erection of such new Diocese, until the same may be altered by the Convention of the new Diocese.

The mode of trying bishops shall be provided by the General Convention. The Court appointed for that purpose shall be composed of bishops only. In every Diocese, the Article 6.

mode of trying presbyters and deacons may be instituted by the Convention of the Diocese. None but a bishop shall pronounce sentence of admonition, suspension, or degradation from the Ministry, on any clergyman, whether bishop, presbyter, or deacon.

Article 7.

No person shall be admitted to Holy Orders until he shall have been examined by the bishop, and by two presbyters, and shall have exhibited such testimonials and other requisites as the canons, in that case provided, may direct. Nor shall any person be ordained until he shall have subscribed the following declaration:—

I do believe the Holy Scriptures of the Old and New Testament to be the Word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the Doctrines and Worship of the Protestant Episcopal Church in the United States.

No person ordained by a foreign bishop shall be permitted to officiate as a Minister of this Church, until he shall have complied with the canon or canons in that case provided and have also subscribed the aforesaid Declaration.

Article 8.

A Book of Common Prayer, Administration of the Sacraments, and other Rites and Ceremonies of the Church, Articles of Religion, and a Form and Manner of making, ordaining, and consecrating bishops, priests, and deacons, when established by this or a future General Convention, shall be used in the Protestant Episcopal Church in those Dioceses which shall have adopted this constitution. No alteration or addition shall be made in the Book of Common Prayer, or other Offices of the Church, or the Articles of Religion, unless the same shall be proposed in one General Convention, and by a resolve thereof made known to the Convention of every Diocese, and adopted at the subsequent General Convention. *Provided, however,* That the General Convention shall have power from time to time to amend the Lectionary; but no act for this purpose shall be valid which is not voted for by a majority of the whole number of bishops entitled to seats in the House of Bishops, and by a majority of all the Dioceses entitled to representation in the House of Deputies.

Article 9

This Constitution shall be unalterable, unless in General Convention, by the Church, in a majority of the Dioceses which may have adopted the same; and all alterations shall be first proposed in one Convention, and made known to the several Diocesan Conventions, before they shall be finally agreed to, or ratified, in the ensuing General Convention.

Bishops from foreign countries, on due application Article 10. therefrom, may be consecrated, with the approbation of the bishops of this Church, or a majority of them, signified to the Presiding Bishop; he thereupon taking order for the same and they being satisfied that the person designated for the office has been duly chosen, and properly qualified: the Order of Consecration to be conformed as nearly as may be, in the judgment of the bishops, to the one used in this Church. Such bishops, so consecrated, shall not be eligible to the Office of Diocesan, or Assistant Bishop, in any Diocese in the United States, nor be entitled to a seat in the House of Bishops, nor exercise any Episcopal authority in said States.

This Constitution was adopted in the General Convention of the bishops, clergy, and laity of the Church, Philadelphia, 2nd of October, 1789.

THE LITURGY OF THE CHURCH.

The Prayer Book of the Protestant Episcopal Church of America was adopted by the General Convention of 1789. It is substantially the same as the English Book of Common Prayer, but among the more important variations we may name the following.

- a. The arrangement and wording of the Communion Office rather resembles that of the Scotch than the Anglican liturgy especially the position of the oblation and invocation immediately after the words of institution. This was the outcome of the concordat arrived at between Bishop Seabury and the Scots Bishops who consecrated him.
- b. The Magnificat, Nunc Dimittis, and Athanasian Creed are disused.
- c. The Psalms are divided into ten selections to be used as alternatives for the Psalms of the Day.

In addition to these there are various verbal and other unimportant alterations necessitated by political changes.

Certain amendments were made in the Form of 1799. Consecration of a Church or Chapel in 1799 and this office as well as that of Induction or Institution form part of the Prayer Book though they do not find space in that of the Church of England. With regard to the Office of Induction as it was called at the Convention of 1804 and revised and called 1804 and 1808. 'Institution' in 1808 the main differences between the American use and that of England are, (1), the reception of the keys within the sanctuary rails; (2), the reception of books; bible, prayer book, books of the canons of the General

and of the State Convention; (3), the prayer by the inducted minister for himself, the mutual salutation and his prayer for his congregation.

Hymnology.

The 1808 Convention ordered that the thirty hymns set forth at that time together with the existing hymns and metrical psalms already in use, were to be indexed and inserted in all future editions of the Book of Common Prayer. A proposal was made by Dr. Wm. Smith to the House of Bishops that sundry anthems which he submitted and had selected and adapted for certain fasts and feasts of the Church, should be established as parts of the Liturgy, called forth the response that anthems, etc., may be sung at the discretion of the different ministers.

Sponsorship, 1821.

A special committee recommended to the Convention of 1820 the necessity of calling the attention of the clergy to the rubrics and offices of the Church in relation to the Holy Sacrament of Baptism. It was of the first importance to the character of the Church and to the good education of its youthful members that pious principles and conduct should be required in those who are received as sponsors in Baptism. It would produce consequences injurious to the Church and fatal to the welfare of those who are to be nurtured in her bosom to admit into so highly responsible a solemnity those who do not understand and feel the importance of its sanctions and do not sincerely mean faithfully to perform them. This end and many others might be served by administering baptism publicly, and, if necessary to administer it privately, to afterwards require the infant and the sponsors to be brought into the Church that the sponsors might enter into their responsibilities in the face of the Church

Dissemination of Prayer Books.

In 1792 the different State Conventions were empowered to print copies of the amended Book of Common Prayer, but the committee of such State would be responsible for the accuracy of the additions which must be compared with the standard copy. The House of Bishops proposed in 1820

- 1.—That special attention be paid to the title page and table of contents so that nothing may be omitted or added.
- 2.—That the Book of Common Prayer be distinguished from the Book of Psalms in metre, the Articles of Religion, and sundry offices set forth by the Church all which are of equal authority with the Book of Common Prayer, but which, when bound up with it ought not to appear as parts of it. The offices referred to are specified as, the ordination and consecration of deacons, priests and bishops, the consecration of Churches, Prayer to be used at the opening of Conventions, and the office of Institution.

In the report of 1859 the New York Bible and Common Prayer Book Society announced that it had distributed gratuitously up to that year, eleven thousand two hundred and fifty six prayer books. The Society announced editions in English, French, German, and Mohawk. The French and German versions were largely due to the exertions of Bishop B. T. Onderdonk, of New York, who was for long the chairman of the committee on the Prayer Book.

Questions raised and so far met in 1829, 1832, 1835, 1838 and 1841, as to the matters of response and posture in Divine Service were settled in 1847 by the decisions about the Holy Communion, that, with regard to the officiating priest, the service being of a spiritually sacrificial nature, the *standing* posture should be observed by him whenever that of kneeling is not expressly prescribed, to wit, in all parts in the ante-communion and post-communion except the confession and the prayer immediately preceding the prayer of consecration. The posture for the people is:—*kneeling*, during the whole of the ante-communion, except the epistle which is to be heard in the usual posture for hearing the scripture, and the gospel which is to be heard *standing*. The offertory sentences, *sitting*, as most convenient for handing alms to the person collecting; *kneeling* for the Prayer for the Church Militant; *standing* during the exhortations, *kneeling* to be resumed and continued until after the prayer of consecration; *standing* at the singing of the hymn; *kneeling* during the reception of the elements and for the remainder of the service, except the Gloria in excelsis, which is to be said or sung, *standing*.

Postures for
Divine Worship.

THE HOMILIES OF THE CHURCH.

The teaching of the Church is very fairly exemplified in the sermons and periodical pastorals. Such as those following.

At the opening of the Convention of the States of New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, and South Carolina, the Rev. Dr. White, Rector of Christ Church and St. Peter's in Philadelphia, preached by request the sermon. He took as text Psalm xlv, 14. "The King's daughter is all glorious within, etc." He saw in the text, (i), the Church as a society of divine origin in connexion with Christ its head, showed, (ii), the consequent duty his hearers were under as a branch of the universal Church to hold the truth of Christian doctrine, as suggested by "all glorious within," and (iii), invited attention to those offices of devotion which become a Church thus divine in origin and holy in doctrine, and which were as the clothing of wrought gold.' June 21, 1786.

The Trenton
Convention,
Sept. 11, 1801.

The preacher at this Convention was again Dr. White who was now in the fifteenth year of his Episcopate. In the Church of St. Michael, Trenton, New Jersey, he took as text, St. John iv, 35. "Look on the fields, etc." After an introduction of the subject the Bishop *laid open* the ground upon which our Saviour predicted the success of the ensuing preaching of the gospel, proceeded to bring before his hearers the encouragement they had to expect in the happy issue of their labours, and then applied to the state of their Church what could be said under both of those heads in respect to the influence they should have on doctrine, discipline and morals.

The 11th Canon
of 1804.

A new departure in this branch of our subject was brought about by the 11th canon of the Convention of 1804, agreeably to which the lower House of Clerical and Lay Deputies in the Convention of 1808 requested the House of Bishops that they would draw up a view of the state of the Church, adding such remarks of counsel as they might think proper in the form of a Pastoral Letter. As a consequence we have the First Pastoral, addressed by the House of Bishops of the Protestant Episcopal Church to the members of the same. In this letter the bishops embrace the opportunity before proceeding to advice, to express their gratitude to the Father of Mercies. They then review the origin of their Church touching upon the withdrawal from the Church of England because of the lack of a common centre of union. But the orders of the Church were not complete. They had learnt from scripture and from primitive antiquity that the first order of the ministry was essential. Recourse was therefore had to archbishops and bishops of England, but they owed a debt of gratitude also to Scotland. They traced the various steps in the constitution of the Church, the formal adoption of the Liturgy as the standard of worship, and how they drew up a profession of Christian Doctrine. They looked back with gratitude to the blessings vouchsafed, and, for the purpose of a due improvement of them they invited attention to four main considerations, as they affect, doctrine, worship, discipline, and, the end of all, a holy life and conversation. They proceed to point out that doctrine is displayed in the Articles of the Church, which are not arbitrary acts of man, but a declaration of the truth of the word of God. Then follows a dissertation on the subject of public worship and the use of forms, of prayer, with special reference to the pattern of all prayer that of our Lord, the bishops admonishing ministers by the way against assuming authority and making the services of the Church give way 'to their own crude conceptions.' They utterly disapprove of irregularity in this matter. Proceeding to discipline they remind their readers that the Church has made provision for the degradation of unworthy ministers; they pass on to the possibility of withholding the Eucharist,

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Spot
1821

The First
Pastoral, 1808.

The origin and
authority of the
Church.

Diss
of P
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guarding it against profanation. As to Christian virtue in domestic and personal conduct, the good of the Church is involved in the conduct of its members, and that no zeal in her cause, no apparent services in her support can balance the disgrace brought upon her by unworthy members.

In this Pastoral the bishops announce that they will confine their attention to matters which specially affect the intercourse between clergy and laity and the Episcopacy. The duty of keeping a careful record of Church work and of making the returns required by the canon is insisted upon. As to Confirmation, some clergy have been zealous and successful; in others, what looks like indifference and neglect may be the difficulty in introducing a practice, which, until the last few years had been unknown in that country, but which is itself coeval with Christianity. The source from which it has descended was sufficient reason for upholding it, yet its practical utility in designating a time when it becomes especially proper to call the attention of young people to the weight of obligation which lies on them, in consequence of promises made on their behalf, this but increases its urgency. By a natural sequence the writers pronounce their opinion upon the usefulness and importance of Catechetical instruction, which, they fear, is in danger of being neglected. In pursuance of this it will be necessary to remark upon points of difference between the Church and other bodies of professing Christians. There are duties, too, incumbent upon the laity, such as that of discrimination in recommending candidates for Holy Orders, whose qualifications should not be merely negative but actual and positive. The clergy can advise candidates as to their course of reading. The bishops urge upon clergy and laity alike the need that they (the bishops) should give effect to their authority for relieving the Church from the scandal of any minister who may dishonour his calling by an immoral or irreligious life. In closing, the House of Bishops entreat the clergy to render aid in carrying into effect the canons of the Church and call upon them to consider the propriety of taking measures towards all reasonable security for perpetuating the Episcopacy.

Pastoral of 1811.

The intercourse
between Clergy
and Laity.

In pursuance of the usual custom, the House of Bishops at the Convention held at New York in 1817, wrote a pastoral. In this they were able to rejoice over the accounts of prosperity and the increase of the Church in many parts of the American Union, but it was necessary to mourn over other parts where, since the war of the revolution down to that present time, there has been a cessation of public worship and the dereliction of efficient means of restoring it. They were grateful that another State, that of North Carolina, had subscribed the constitution. Turning to the Western States they remark upon the ample field of work in that direction for, the tide of

Pastoral of 1817.

The Church's
position,
ministry,
worship, and
doctrine.

emigration flowing thitherwards, the emigrants of the Church were in a state of privation. A few clergymen were trying to organize the Church in sundry States. Speaking generally, they could rejoice because of new congregations, the revival of some which had lapsed, the increasing number of ministers, the additional candidates for Holy Orders, the better attendance at public worship, the increased call for the book of Common Prayer and the societies formed for its gratuitous distribution. Attention was next invited to the relations in which the Church stood to the civil community of the United States. In reply to a floating idea, which had lately taken a definite shape, that the Church was, owing to its old connection, really subject to England and its sovereign, the bishops very carefully state the exact position. "We wish it to be understood that while, agreeably to the known principles as well of the Church of England, as of the Episcopal Church of these States, we deny all subjection of the one to the other, we contemplate a unity of principle in whatever belongs to worship, doctrine, or the Christian ministry, considered independently of any connection with the State or other local circumstance." Thus they repudiate the charge of subjection to foreign jurisdiction. Properties belonging to the 'Church of England in America' which the Church was once called, they still hold. On the strength of their undoubted loyalty they plead for temporal rights as essential to the free exercise of those of a spiritual nature. In connection with this matter they say that the clergy should avoid being prominent on either side of any question of civil interest involving difference of opinion among fellow citizens. Passing to the relation in which the Church stands to professing Christians of other denominations, they remind their people that they stand to other citizens in a peculiar position, in that all are emigrants or descendants of them, and therefore there is less specious ground for mutual hostility. There is, for a similar reason, much ground for forbearance and the avoidance of personal irritation. But there is a danger of these motives to forbearance being abused; the bishops can give no countenance to this. The Church inherits the maxims of the earliest and best ages, maxims prevailing before there arose that cloud of superstition which hung so long over the whole Christian world. It was necessary therefore to consider their relation to others in respect of the Christian ministry, worship, and doctrine.

i. Ministry. — They believed three orders of the ministry to have been coeval with Christianity and universal in the Church for 1500 years. This being so, how was it possible to officially recognize the organization of non-episcopalian congregations and the audiences of a non-episcopalian ministry?

ii.—Worship.—They considered it most agreeable to Scripture, reason, and ancient practice, to conduct this holy exercise under the control of prescribed forms. The Temple services, those of the Synagogue (and these our Lord attended), those too of the Primitive Church, were of this sort.

iii.—Doctrine.—They admitted that many might agree with them in essential truths but to these they superadded tenets with which our Church cannot agree for there is no authority for them in Holy Scripture. The bishops pressed upon the members of the Church adherence to her institutions, but they did not encourage intolerance but rather the maintenance of good temper, good manners, and good offices, in the ordinary intercourse of society. People of very different descriptions of religious communion were brought together in the management of civil concerns, and, in this extensive department, there would be a continuous call for the exercise of candour, of patience, and of whatever comes under the head of charity in its various branches. This might seem hard upon their brethren the clergy, but their profession exacted a greater abstraction from the world than that which consists in the abstaining from acknowledged sin. The matter had its special call to the clergy; such things as the exhibitions of the theatre, were, to the writers' thinking a source of extensive corruption, and, if this was true in general, it was especially the case to the clergy. "Even in regard to some matters confessed to be innocent in themselves, their innocency may depend much on many circumstances, and of professional character among others. The ear of a clergyman should always be open to a call to the most serious duties of his station. . . . If it be a sacrifice, the making of it is exacted by what ought to be his ruling wish, the serving of God, and the being useful to his fellow men, in the discharge of the duties of the ministry."

This Pastoral was called for by the circumstances of the Church in Ohio. Its outline is briefly:—"We are asked to declare our sense of two interesting subjects, the carrying into effect of the provisions of the rubrics relative to public baptism, and the qualifications of sponsors. Difference of circumstance operates against the strict observance. In England the ministers are accessible yet there is not strict conformity; here, in a scattered Episcopalian congregation, it is difficult and almost impossible for people to bring their children many miles to be baptized or even to present them after private baptism. This makes us hesitate to aim at a degree of discipline found to be impossible in our parent Church; the necessity of public baptism is not enjoined by the Word of God, as witness:—Philip and the eunuch, Acts viii; St. Paul, id, ix; Cornelius and his household, id, x; the jailer

Pastoral on
Holy Baptism,
1820.

and his family, id, xvi. Still, public baptism was introduced at a very early period of the Church and we again hold up to the conscience of every minister the duty of endeavouring to induce it by argument and by persuasion. On the other question, the service appeals very strongly to the conscience of those who answer for the child. How far it would be expedient to require that sponsors should be communicants, we doubt; many are kept from the Holy Communion by prejudice and misapprehension. We wish on this point as on the other that there may be wielded no other arms than those of argument and of persuasion.' In the following of 1856, the bishops state the 'Object of the pastoral:—to remind of the high relations sustained by the Church, to state the obligations of her officers, to specify the defects which we are bound to remedy, to mark the peculiar encouragements afforded by our position amidst the difficulties and dissensions of the age. *The Kingdom* is spiritual, divine, holy, peaceful even while militant. We might expect that success would be fully equal to the sublime ends of the institution of the kingdom, *but*, we are only earthen vessels, 'we are not worthy so much as to gather up the crumbs' under his table. As to our obligations: we *Bishops* need holy self denial and devotion; we may neither forget nor trifle with this responsibility, being rulers, preachers, heads of families, citizens, chief pastors. *Clergy*, whether rectors or missionaries, need reality and devotion, the life being a commentary on the preaching. *The Organist and Chorister*; in the ancient Church a far higher solemnity attached to the office of chorister than to-day; he was consecrated to his task by a sort of inferior ordination and if he was found to act unworthily he was openly degraded from his task in a certain form of words containing the clause 'quia quod ore cantavisti, corde non credisti.' There was good reason in the principle of this though the form is no longer found in any Church in Europe. We deprecate the House of Prayer being desecrated by a choice of music and style of performance rather suited to the Opera than to the Church. Organists and choirs generally are allowed to suppose themselves the only proper judges of the subject because the rector is usually no musician—but, he is better qualified than musicians themselves can be to decide upon what is suitable to the devotional feelings of the congregation. *The Laity* are the main objects of the Gospel system; for their sake the Church was established with all its array of officers, its Sacraments, its worship, its ceaseless round of fast and festival, of prayer and praise. The duties of the laity are therefore of the highest importance; they should esteem their pastors and bishops as ambassadors of Christ and as those who watch for their souls; another duty is the maintenance of the clergy; they serve the altar and have a right to live of the altar. There are several hundred vacant

parishes because of the lack of support; if this duty of maintenance is not carried out the results will be 'famine of the Word of God, the curse of the Almighty and the national glory will go down in violence, anarchy, and blood.'

'A conflagration, perhaps unparalleled in the history of Christendom in its extent and in the magnitude of the losses it has occasioned, has swept over the rich and prosperous city of Chicago, leaving it in ruins, consigning some persons to death in one of its most dreadful forms, reducing many from wealth to poverty, and many more from competence to the verge of starvation. In the presence of so fearful a calamity, when the arm of God is laid bare before us, while yet his bounties are continued to us and you and some of you are enriched with a large share of his temporal gifts, we, your bishops and pastors in God, call upon you in His name, and for His sake, and in remembrance and imitation of our dear Lord, to whose service and example you are vowed to give at once from your wealth and even from your poverty, freely, gladly, and liberally, in aid of our heavily afflicted brethren in Chicago; and we ask that in every parish in our dioceses and missionary jurisdictions collections be made on the 15th October, or as soon thereafter as may be, and be at once remitted to the Treasurer of each Diocese, to be by him forwarded to the persons in Chicago authorized to receive and distribute such contributions; and we pray bear brethren, that the grace and guardian care of God may rest on you and yours.' Signed by forty-eight bishops.

Pastoral on the Chicago Fire, 1871.

'While we reiterate much, we remember that every age has its peculiar stamp and tendency. It is emphatically a new world in which our lot is cast. The seeds of the old faith have been sown in a virgin soil. Many of the old props are knocked away.' The writers deal with the immense tide of immigration—widely diffused education—the growth and government of the Church—the need for competent knowledge, practical charity, genuine sympathy with the times, activity, faithfulness—infidelity—a pleasure loving and frivolous age—desecration of the Sabbath—openings for missionary enterprise, etc.'

On keeping abreast of the times, 1880.

THE BELIEF OF THE CHURCH.

When Newman put forth Tract No. XC he expressed the belief that the teachings of the XXXIX Articles, 'though the teaching of an uncatholic age, are, to say the least, not uncatholic, and may be subscribed to by those who aim at being catholic in heart and doctrine.' The question of the need for any detailed statement of the belief of the American Church recalls the position of the mother Church of England

in the sixteenth century, when, because the Romanists had their Tridentine formularies and the Lutherans their Augsburg Confession, the Church of England was coerced into an action which was foreign to her genius. This Confession of faith was viewed by the American Church as contrary to the Church's history and traditions and in the Convention of 1799 on a proposition being made to take into consideration the propriety of framing Articles of Religion it was resolved that 'the Articles of our Faith and Religion as founded on the Holy Scriptures of the Old and New Testaments are sufficiently declared in our creeds and liturgy, as set forth in the Book of Common Prayer established for the use of this Church and that further Articles do not appear necessary.' A little later however in the same Convention the question being reintroduced, was voted upon, with the result that the Convention was to proceed to frame Articles of Religion for the Church and a committee of seven was appointed for the purpose.

Convention,
1799.

The deliberations of this committee resulted in the announcement to the Trenton Convention, 1801, that the Articles of the mother Church were accepted with the following omissions, annotations, and alterations, viz :—

Convention,
1801.

Art. viii, omission of 'Athanasius's Creed.'

Art. xxi, is omitted with the note 'The 21st of the former Articles is omitted, because it is partly of a local and civil nature, and is provided for, as to the remaining parts of it, in other Articles.'

Art. xxxv, is annotated thus.—'This Article is received in this Church, so far as it declares the books of Homilies to be an explication of Christian doctrine, and instructive in piety and morals. But all references to the constitution and laws of England are considered as inapplicable to the circumstances of this Church, which also suspends the order for the reading of the said Homilies in Churches until a revision of them may be conveniently made, for the clearing of them, as well from obsolete words and phrases, as from the local references.'

Art. xxxvi was altered to cover the fact that a book of consecration of bishops, priests and deacons had been set forth by the General Convention of 1792.

Art. xxxvii simply deals with the power of the Civil Magistrates, omitting the clauses about the jurisdiction of the Bishop of Rome, the punishment of death, and of the lawfulness of Christian men bearing arms and doing military service.

The Articles which had been omitted from the Prayer Books used in America for more than a generation, were, in their altered form ordered to be bound up with the Prayer Book in all future editions. Unlike the Church of England the Protestant Episcopal Church of America required no formal subscription to them and it is exceedingly questionable what binding force they have upon the individual conscience. According to McConnell 'they are a section of sixteenth century thought transferred to the nineteenth. They have never exercised any appreciable influence upon the life or belief of this Church. Like all contemporary Confessions, they have largely ceased to be intelligible. They are a water mark of a previous tide. The current of the Church has flowed on unmindful of them. The last revision of the Prayer Book provides for their being bound up next its cover; the next will probably bind them outside.'

Owing to the early history of the Church in the United States (using Church in its broadest sense) it is not unnatural to hear the bishops expressing their opinion in the Convention of 1814 that any person duly baptized in any religious society extraneous to this communion, joining himself to any congregation of this communion and possessing an interest in its concerns, in consequence of expressed or implied permission, may be properly entered by the minister on the list of names of persons under his parochial care. They did not feel themselves called upon to consider whether it is expedient to make provision for a more definite mode of reception.

The following resolution arrived at by the Convention of 1817 seems at first sight to be somewhat superfluous.

Resolved, that the clergy of this Church be and they are hereby enjoined to recommend sobriety of life and conversation to the professing members of their respective congregations and that they be authorised and required to state it as the opinion of this Convention, that conforming to the vain amusements of the world, frequenting horse races, theatres, and public balls, playing cards, or being engaged in any other kind of gaming, are inconsistent with Christian sobriety, dangerous to the morals of the members of the Church, and peculiarly unbecoming the character of communicants.

When in 1877 a committee was appointed to consider the prohibited degrees of relationship for marriage, the *crux* of the situation was the wife's sister, wife's brother's daughter, and wife's sister's daughter, with the result that in 1880 there was a minority report objecting to that of the majority, which set forth that the old 'Table of Affinity and Kindred,' is now

obligatory on this Church, and must remain so unless there should hereafter appear cause to alter it without departing from the Word of God, or endangering the peace and good order of this Church.

The effect of
the Oxford
movement.

Convention,
1820

Convention,
1844.

The formation of a society among a few men of Oriel College, Oxford, having for its object the vindication of the rights of the Church and the restoration of the knowledge of sound principles within that Church, soon made its influence felt in the Episcopal Church in America as the Evangelical movement in the mother Church had done. The latter view of the chief necessity of belief had powerful exponents in Bishop Griswold of the Eastern Diocese, i.e., New England outside of Connecticut, Bishop Channing Moore of New York, Bishop McIlvaine of Ohio, and especially in Bishop Meade of Virginia who may be called the Evangelical champion of the American Church and through whose influence the founding of the Virginian Seminary made a home for the distinctive doctrines of Evangelicals. But there was a corresponding High Church revival. As early as 1820 it is possible to see in the reports of the various Dioceses, as e.g., in that of Bishop Hobart of New York, a growing care for the full and proper observance of the rubrics as well as of the canons of the Church with that exercise of necessary discipline tending to raise the moral tone of the clergy. The various Prayer Book societies, particularly that of New York, were largely instrumental in spreading a knowledge of the distinctive doctrines of the Church. What may be called the 'Church movement' as distinct from the 'Evangelical,' was headed primarily by Bishop Seabury, an always uncompromising Churchman and not always, it is to be feared, a diplomatic Churchman, who was followed at this particular time by Dr. Muhlenberg whose influence was chiefly felt upon his pupils, Bishop Hobart whose 'Companion to the Altar' had a large sale, Bishop Doane whose hymns and sonnets did much the same work in America as did Keble's 'Christian Year' in England, Bishop Hopkins with his 'Primitive Creed' and 'Primitive Church,' and Bishop Onderdonk who carried on a pamphlet war with Presbyterianism as to the divine right of the Episcopacy. The matter was, however, to occupy the attention of the representatives of the whole Church. In the Convention of 1844 matters came to a head, and the anger and contempt of the Evangelical school, the guardedness and caution of men of the Seabury type, and the feeling of the American Churchman who neither hailed nor feared the Oxford movement, may all be seen in operation at this Convention, in the unwillingness to face resolutions on the subject, and in repeated attempts to change the ground of discussion. The original preamble ran

Whereas in the estimation of many ministers and members of the Protestant Episcopal Church in the United States, serious errors of doctrine have within a few years been introduced and extensively promulgated by means of tracts through the periodical Press and from the Pulpit, and

Whereas it is important for the preservation of the peace and purity of the Church that such errors if existing should be met and as far as practicable removed by the action of the Convention, be it therefore *resolved*, if the House of Bishops concur, that it is desirable to prepare and promulgate a clear and distinct expression of the opinions entertained by this Convention respecting the Rule of Faith, the Justification of Man, the nature, design, and efficacy of the Sacraments, and such other matters as, in view of the foregoing circumstances, may be deemed expedient by the House of Bishops.

To this there was offered the Amendment, that

Whereas, the minds of many members of the Church throughout this union are sorely grieved and perplexed, by the alleged introduction among them of serious errors in doctrine and practice having their origin in certain writings emanating chiefly from members of the University of Oxford in England, and

Whereas, it is exceedingly desirable that the minds of such persons should be calmed, their anxieties allayed and the Church disabused of the charge of holding in her articles and offices, doctrines and practices consistent with all the views and opinions expressed in said Oxford writings, and should thus be freed from a responsibility which does not properly belong to her, therefore

Resolved, that the House of Bishops be respectfully requested to communicate with this House on the subject and to take such order thereon as the nature and magnitude of the evil alluded to may seem to them to require.

Eventually the following substitute for both was adopted, viz.:

Resolved. That the House of Clerical and Lay Deputies consider the Liturgy, Offices, and Articles of the Church, sufficient exponents of her sense of the essential doctrines of Holy Scripture; and that the Canons of the Church afford ample means of discipline and correction for all who depart from her Standards; and further, that the General Convention is not a suitable tribunal for the trial and censure of, and that the Church is not responsible for, the errors of individuals, whether they are members of this Church or otherwise.

It is McConnell's opinion that the Oxford movement affected the Protestant Episcopal Church profoundly. It recalled men from the selfish pursuit of salvation as isolated individuals and warned them that even in religion "no man liveth unto himself alone." It brought into clear view the obscured truth of the community of the saints, *semper, ubique, et ab omnibus*. It imported a new reference into divine worship and disclosed the meaning of Christ's sacraments.

THE LAW OF THE CHURCH.

Since this thesis is far too limited in size to attempt anything like a history of the Canon Law of the Protestant Episcopal Church in the United States of America, one must confine one's attention to the canons as ultimately fixed and make an analysis of their principal contents.

Title I OF THE ORDERS IN THE MINISTRY, AND OF THE DOCTRINE AND WORSHIP OF THE CHURCH.

Canon 1. *Of the Orders of Ministry in this Church.*

There shall always be three Orders in the Ministry.

Canon 2. *Of the Admission of Persons as Candidates for Holy Orders.*

Who are to be regarded as candidates, or as postulants for admission to candidateship. They are to consult with their spiritual pastor or rector; must give notice of intention to the bishop of the diocese; for satisfactory reasons the bishop may refuse to receive such application; at his discretion the bishop may allow application to the bishop of another diocese; an applicant previously refused must not be received without a certificate. Testimonials which must be signed by rector and vestry must be in this form:—We, whose names are hereunder written, testify, from our personal knowledge and belief, that A.B. is pious, sober, and honest; that he is attached to the doctrine, discipline, and worship of the Protestant Episcopal Church, and that he is a communicant of the said Church in good standing; and do furthermore declare that, in our opinion, he possesses such qualifications as fit him for entrance on a course of preparation for the Holy Ministry.

Under certain circumstances the certificate of the vestry can be dispensed with. The Church expects in candidates and postulants a cultivation of the fruits of the Spirit. Should the postulant desire to be a candidate for the priesthood as well as the diaconate he should submit to the bishop a diploma or other satisfactory evidence that he is a graduate in arts of

some university or college where the learned languages are duly studied. If the candidate be not a graduate he shall be sent by the bishop to the examiners of candidates for the priesthood: Texts for sermons to be written by the candidate are to be assigned by the bishop. Under certain circumstances the bishop may dispense with a knowledge of the Latin, Greek and Hebrew languages. A person acknowledged as a minister or licentiate of any other denomination of Christians may become a candidate for Holy Orders.

Of admitted Candidates.

Canon 3.

The supervision of such candidates appertains to the bishop and where there is none to the clerical members of the standing committee of the diocese. Admitted candidates must remain in the diocese in which they have been admitted. Candidates may be licensed as lay readers, but must make quarterly reports personally or by letter to the bishop.

Of Examinations.

Canon 4.

Two or more examining chaplains shall be appointed by each bishop. An examination of the literary qualifications of a candidate shall consist of English language and literature, logic, rhetoric, mental and moral philosophy, physics, history, Latin and Greek. For the diaconate, a knowledge must be shown of the Bible, Prayer Book, and Articles. Should the candidate have been a minister or licentiate in any other Christian denomination, he must satisfy the examiners on those points in which the denomination from which he comes differs from this Church. For the priesthood the examination shall be divided into three parts, viz.: (i), on the books of Scripture with translations from the original languages; (ii), on Christian Evidence and Ethics and Systematic Divinity; (iii), on Ecclesiastical History and Polity, Prayer Book, general and diocesan Constitution and Canons. A candidate for Priest's Orders must apply for at least i and ii within three years and iii within five years from his admission.

Provisions and Cautions concerning Ordination.

Canon 5.

If a candidate is finally disqualified a bishop doing so shall notify such rejection to every ecclesiastical authority. To present a candidate to a bishop without good grounds for the belief that the requisition of the canons has been complied with renders the presenter liable to ecclesiastical censure. Agreeably to the practice of the primitive Church the times of ordination shall be the Sundays following the Ember Weeks. Occasional ordinations may be held at other times.

Canon 6.

Of the Ordination of Deacons.

The various testimonials have the additional clause to that outlined above 'hath not so far as I, or we, know or believe, written, taught, or held anything contrary to the doctrine or discipline of the Protestant Episcopal Church,' and expressing the signatories' belief in the fitness of the person recommended for the sacred office of deacon. The age for ordination is twenty one completed years.

Canon 7.

Of Deacons.

They are subject to the control of the bishop; may not have an independent charge or chaplaincy; may only officiate with the express consent of the rectors to whom they shall be entirely subject; may not be transferred to another diocese without the written request of the bishop to whose jurisdiction they are to be transferred.

Canon 8.

Of the Ordination of Priests.

The shortest possible time for ordination to the priesthood to be one year after ordination as deacon; the candidate must have a title from some Church, Parish, or Congregation, a Professor, Tutor or Instructor, or as a Chaplain in the Army or Navy. Priest's Orders shall not be conferred on any person until he shall have attained the age of twenty four years complete.

Canon 9.

Of Lay Readers.

May be licensed by the bishop for vacant parishes or missions or on the nomination of a Rector, shall not use the Absolution, Benediction or Offices of the Church except those for the Burial of the Dead and Visitation of the Sick or of Prisoners omitting in these last the Absolutions and Benedictions; shall not assume the dress appropriate to clergymen ministering, deliver sermons of his own composition or officiate when a clergyman is present.

Canon 10.

Of Ministers ordained in Foreign Countries by Bishops in Communion with this Church.

Must exhibit Letters of Orders before officiating; shall not have charge of a parish until after one year being canonically resident; if a deacon he shall reside at least one year before proceeding to Priest's Orders.

Canon 11.

Of the Admission of Ministers ordained by Bishops not in Communion with this Church.

Shall produce satisfactory evidence of reasons for leaving such communion; shall also within six months of application in the presence of the bishop and two or more presbyters subscribe the declaration contained in Article 7 of the constitution.

Of Ministers officiating in a Foreign Language.

Canon 12.

With the approbation of the bishop may settle to the charge of a congregation where Divine Service is celebrated in a foreign language without being previously resident for a year.

Of Persons not Ministers in this Church officiating in any Congregation thereof.

Canon 13.

Churchwardens, vestrymen, and trustees shall not permit any person to officiate without sufficient evidence of his being duly licensed or ordained to minister in this Church.

General Regulations of Ministers and their Duties.

Canon 14.

Notice of election of ministers to be made to the bishop in proper form; if a deacon he shall not be instituted until he shall have received Priest's Orders; the alms and contributions shall be applied by the minister to charitable and pious uses; he shall prepare young persons and others for the holy ordinance of Confirmation; shall report to the bishop at his Visitation; shall keep a register of Baptisms, Confirmations, Communicants, Marriages, Funerals, and a List of Families; shall not officiate within the cure of another minister without express permission; if any minister from inability or other cause neglect to perform the regular services the Vestry shall on proof of such neglect before the bishop open the doors of their Church to any regular minister of the Protestant Episcopal Church; on removal a Letter Dimissory shall be lodged with the ecclesiastical authority within whose jurisdiction the new residence is to be. Letters Dimissory are not required by Professors and Tutors in any University or College governed by two or more dioceses, by Officers of the Board of Missions and Chaplains in the Army or Navy.

Of Bishops.

Canon 15.

A Diocese is entitled to the choice of a bishop if there have been for at least a year six officiating presbyters and six parishes represented in the Convention electing; two or more dioceses may unite to elect a bishop; such chosen person must have been engaged permanently by a parish for at least a year previously; the bishop elect must produce a certificate of election from the diocesan Convention which must be produced in the House of Clerical and Lay Deputies; Consecration may be by the Presiding Bishop and any two others; such Consecration may take place during recess of Convention but not within six months of its rising; no man shall be a bishop of the Church until he shall be thirty years old. There may be an assistant bishop in a diocese who shall succeed the bishop if he survive him. If a diocese is deprived of its bishop it may proceed to the election of a provisional

bishop, who, in case of the restoration of the original bishop shall become an assistant bishop and succeed the bishop. Suitable persons may be chosen for domestic missionary bishops for States and Territories not organized into dioceses. When such work has been organized the missionary bishop may become the diocesan. Such missionary as well as assistant bishops are entitled to seats in the House of Bishops. The canon deals at some length with the mode of presenting and trying bishops, their power to ordain deacons and presbyters and with dispensation. It is deemed proper that the bishop shall deliver at least once in three years a charge to the clergy of his diocese and visit the Churches within his jurisdiction during that period for the purpose of examining the state of his Church, inspecting the behaviour of his clergy, administering the Apostolic rite of Confirmation. In case of failure to carry out these duties, application may be made to the presiding bishop to appoint a council of conciliation to amicably determine all matters of difference. Bishops must reside within their dioceses. They may compose forms of prayer and thanksgiving for extraordinary occasions. Should he wish to resign his Episcopal functions an enquiry shall be held and the whole case of the proposed resignation investigated and it may be either accepted or refused. No resigned bishop is eligible for re-election but may perform ecclesiastical functions on the invitation of a bishop of the Church within the limits of his own diocese.

Canon 16.

Of a List of the Ministers of the Church.

At the time of every General Convention every bishop shall deliver or cause to be delivered a list of the clergy with their cures and charges. During the intervals between the Conventions changes and admissions should be notified.

Canon 17.

Of the Mode of Securing an Accurate View of the State of the Church.

Being highly useful and necessary every minister shall present at every annual Convention a statement of Parochial Statistics in general and mention any matters that may throw light on the same. These particulars shall be embodied in the bishop's address at the Annual Diocesan Convention. At every General Convention the journals of the annual Diocesan Conventions shall be dealt with by a committee on the state of the Church who will draw up a report to the House of Bishops with the request that they will draw up a Pastoral Letter to be read publicly to every congregation on some occasion of public worship. Church Schools, Colleges, Hospitals and Asylums are to report annually and to be included in a triennial tabular view of the state of the Church.

Of the Mode of Publishing Authorized Editions of the Standard Bible of this Church. Canon 18.

Editions of the Bible are to be corrected after comparison by some suitable person with the edition agreed upon by the General Convention.

Of Publishing Editions of the Book of Common Prayer. Canon 19.

The bishop or standing committee of every diocese shall appoint one or more presbyters to compare and correct all new editions of the Common Prayer Book, the Articles, Offices, Metre Psalms and Hymns, by a copy of the edition set forth by General Convention 1871. The stereotype plates of that edition shall be in the custody of a presbyter appointed by the General Convention.

Of the Due Celebration of Sundays. Canon 20.

Sunday to be kept in devotion, acts of charity, and in use of godly and sober conversation.

Of Parochial Instruction. Canon 21.

Ministers shall not only diligently instruct children but also instruct the youth and others about the Doctrine, Constitution, and Liturgy of the Church.

Of the use of the Book of Common Prayer. Canon 22.

The Prayer Book to be used on all occasions. The bishop to admonish if ceremonies and practices are introduced which are not authorized or ordained in that book. If the admonition is disregarded the minister to be tried. The practices specified in the canon are such as. *a.* The elevation of the Elements in the Holy Communion in such manner as to expose them to the view of the people as objects towards which adoration is to be made. *b.* Any act of adoration of or toward the Elements such as bowings, prostrations, or genuflexions. *c.* All other like acts not authorized by the Rubrics of the Book of Common Prayer.

Of Church Music. Canon 23.

Psalms in metre, hymns set forth by authority, and anthems in the words of Holy Scripture are allowed to be sung at the discretion of the minister. He may employ persons skilled in music to assist him, but he should suppress all light and unseemly music.

Of the Consecration of Churches. Canon 24.

Both ground and building must be paid for before any Church or Chapel can be consecrated. The building must be secure from alienation. No consecrated Church shall be removed, taken down, or disposed of, without the consent of the bishop in consultation with the standing committee of the diocese

Title II. OF DISCIPLINE.

Canon 1. *Of Amenability and Citations.*

Every minister is amenable to the bishop or if there is no bishop to the clerical members of the standing committee of the diocese.

Canon 2. *Of Offences for which Ministers may be tried and punished.*

1.—Crime or immorality; 2.—Holding and teaching doctrines contrary to those held by the Church; 3.—Violation of the constitution and canons of the General Convention; 4.—Or of the diocese to which he belongs; 5.—Any act which involves a breach of his Ordination vows. In cases of rumour an investigation of the truth of such rumour shall be held. Penalties :—Admonition, suspension or degradation, as the nature of the case may require.

Canon 3. *Of a Clergyman in one Diocese or Missionary District chargeable with Misdemeanour in another.*

Notice to be given to the authority in the offender's diocese, and, should no action be taken, the first to proceed with the charge. This to apply also to clergymen ordained in foreign countries.

Canon 4. *Of Differences between Ministers and their Congregations and of the Dissolution of a Pastoral Connection.*

Canonically resident rectors may not resign their parishes without the consent of the vestries. Should differences arise the godly judgment of the bishop is to be taken, but if this shall not suffice other arbitration shall be submitted to. This canon shall not be in force in any diocese which has made or shall make provision, by canon, upon this subject, nor in any diocese with whose laws and charters it may interfere.

Canon 5. *Of Renunciation of the Ministry.*

If a minister shall declare in writing his renunciation of the ministry it shall be recorded by the ecclesiastical authority. Sentence of deposition against the person shall be pronounced by the bishop in the presence of two or more Presbyters, but should the person be renouncing his ministry for causes which do not affect his moral character, the bishop shall state the fact and may be asked for a certificate to that effect. Action may be suspended for six months during which time the person may withdraw his application.

Canon 6. *Of the Abandonment of the Communion of this Church by a Presbyter or Deacon.*

If any minister openly renounces the doctrine, discipline, or worship of the Church, or is formally received into any body not in communion with it, he shall be suspended for six

months, be called upon to declare within the six months that the facts in the certificate of suspension are false, failing proof of which it shall be the duty of the bishop after six months to depose the said minister.

Of a Clergyman absenting himself from his Diocese.

Canon 7.

When a clergyman has been absent from the diocese to which he belongs for five years without a reason satisfactory to the bishop, the latter shall suspend him, such suspension lasting until sufficient reasons are given or residence is resumed.

Of the Abandonment of the Communion of the Church by a Bishop.

Canon 8.

The same provisions are made in this canon as in the sixth of this Title, except, that sentence of deposition, which is to be pronounced by the presiding bishop, must be with the consent of a majority of the bishops entitled to seats in the House of Bishops.

Of the trial of a Bishop.

Canon 9.

A bishop may be presented on the same charges as a priest or deacon. The charges must be made in writing either by five male communicants of the Church of whom two at least must be presbyters belonging to the diocese of the accused, or, by seven male communicants of whom two at least shall be Presbyters and three of the seven shall belong to the diocese of the accused. If rumours are current concerning a bishop's character he may demand a Board of Inquiry, but in any case the preliminary motion will be made by that board. The court for the final trial shall consist of bishops, eleven names being drawn, to be reduced to seven by crossing off by the accused or his agent and the Church advocate alternately. They shall elect a president from their own number and be assisted by a presbyter as clerk, and another, if necessary, as assistant clerk. The accused and the Church advocate being called, the clerk is to read the presentment and the accused to be called upon to plead, which if he refuse, the plea of not guilty shall be entered for him. If the accused does not appear he is to be allowed three months, with a threat of suspension or degradation. The accused may have counsel, but such counsel must be communicants. The court is to pronounce opinion on each charge and specification; its decision is to be reduced to writing and signed; before sentence is passed the accused is to be heard and may be granted a new trial if a majority of members is of opinion that an injustice has been done. On sentence being pronounced it shall be communicated to every clergyman under the jurisdiction of the accused. In the case of alleged erroneous doctrine the court shall be composed of

all the bishops entitled to seats in the House of Bishops except the accused and the accuser; the consent of two-thirds of all the bishops shall be necessary to a conviction.

Canon 10. *Of Sentences.*

A sentence of suspension shall specify at what time such suspension shall cease. Deposition shall be entire and not merely to a lower grade. Deposition, displacing and all like expressions, are the same as degradation.

Canon 11. *Of the Remission or Modification of Judicial Sentences.*

The bishops may together remit, terminate or modify any judicial sentence but the majority of the whole number of bishops assembled in General Convention must assent. A bishop acting on the advice of five other bishops whose dioceses are nearest to his own, four of whom shall consent, may remit a sentence of deposition on a presbyter.

Canon 12. *Regulations respecting the Laity.*

On the removal of a communicant from one parish to another the clergyman shall provide a certificate stating that he or she is a communicant in good standing. Crimes and scandals are to be censured. If a minister repel any from the communion a statement of cause shall be submitted to the bishop, who, if the repelled party complains, may institute an enquiry and proceed according to the principles of law and equity. In case of great heinousness of offence on the part of members of the Church they may be deprived of all privileges of Church Membership.

Canon 13. *Of Marriage and Divorce.*

Marriage except as God's Word allows is not lawful. No minister shall unite in marriage any person who has a divorced husband or wife still living, but this shall not apply to the innocent person in a divorce for adultery, or to divorced parties seeking to be re-united. The Sacraments to be withheld from persons married otherwise than God's Word doth allow, but, no minister shall in any case refuse the Sacraments to a penitent person in imminent danger of death. Questions touching the case of divorced persons shall be referred to the bishop of the Diocese.

Title III. OF THE ORGANIZED BODIES AND OFFICERS OF THE CHURCH.

Canon 1. *Of the General Convention.*

The right of calling special meetings of the General Convention shall be with the majority of the bishops and exercised by the presiding bishop. The place shall be that fixed upon for the next General Convention. The deputies shall be those of the last meeting unless new elections shall

have taken place in Diocesan Conventions. The journals, files, papers, reports, etc., shall be the property of the houses and committed to the charge of a registrar who shall be nominated by the House of Bishops and elected by the lower house. He shall provide for the safe and accessible keeping of such documents and he shall keep a record book of the Consecration of Bishops., shall prepare duplicate originals of the Letters of Consecration which he shall carefully file. His expenses shall be defrayed by the Treasurer of the General Convention. The treasurer shall be chosen for three years at the Triennial meeting of the General Convention. The expenses of the General Convention shall be defrayed by the several Diocesan Conventions forwarding three dollars for each clergyman within such diocese.

Of Standing Committees.

Canon 2.

The standing committee shall be a council of advice to the bishop, may be summoned on the requisition of the bishop, or may meet of their own accord or agreeably to their own rules, when they may be disposed to advise the bishop.

Of the Trustees of the Missionary Bishops' Fund.

Canon 3.

Five laymen shall be appointed at each triennial session to constitute a board of trustees for this fund. The contributions of which they have charge shall be for:—(1), the present support of any missionary bishop of this Church, (2), investment, the interest or proceeds to be applied to such present support, (3), the support of bishops of this Church in new dioceses or in regions in which the Church is not yet organized, (4), the endowment of the Episcopate in new dioceses or in regions in which the Church is not organized. The board shall appoint a treasurer and shall make a triennial report.

Of the Trustees of the General Theological Seminary.

Canon 4.

Of Congregations and Parishes.

Canon 5.

Unions of congregations within different dioceses are irregular and void. No clergyman can sit in two Diocesan Conventions. Parish boundaries and the definition of new parishes shall be by Diocesan Conventions. It shall be lawful under certain conditions to organize a Church or congregation in any foreign country other than Great Britain and Ireland, and the colonies and dependencies thereof, and not within the limits of any foreign missionary bishop of this Church. The bishop in charge of such congregations may authorize any presbyter to officiate temporarily and this clergyman may, after officiating for four consecutive Sundays at the least, proceed to organize such congregation. A certificate of the desire for reception by the General Convention of the Church, together with the Articles, constitution or plan of organization

must be submitted to the General Convention and if considered satisfactory it may be placed on the list of foreign Churches under the direction of the General Convention. To aid the bishop in charge of these foreign Churches there shall be a standing committee of foreign Churches. A clergyman in charge of such a congregation charged with a punishable offence shall be tried by a commission which shall meet in the place where the accused resides, if possible. This commission shall only have power to recommend admonition or removal to another charge; should the evidence point to the need of severer discipline all the documents shall be placed in the hands of the presiding bishop who shall proceed against the clergyman. The parochial cure of such a clergyman shall be within the limits of the city and no new church or congregation shall be established therein.

Canon 6.

Of the Organization of New Dioceses.

The bishop of the diocese within the limits of which a new diocese is formed shall call the Primary Convention of the new diocese and shall fix the time and place of such meeting provided that it be within the territorial limits of the new diocese. Whenever one diocese is to be divided into two the Convention of such diocese shall declare which portion thereof is to be the new diocese. The new diocese shall be admitted into union as soon as it shall have organized in Primary Convention; the naming of the new diocese shall be a part of its organization.

Canon 7.

Of the Requisites of a Quorum.

A majority of the members of a committee or etc., the whole having been cited to meet, shall be a quorum.

Canon 8.

Authorizing the Formation of a Federate Convention or Council of the Dioceses within any State.

Such councils may be formed but before any determinate action shall be had the powers proposed to be exercised shall be submitted to the General Convention for its approval.

Canon 9.

Of the Constitution of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

Established 1820 and amended at various times. Its name and composition, as to the Board of Missions and the smaller Board of Managers with their powers amongst which should be mentioned the power to establish and regulate such missions as are not placed under Episcopal supervision. No person is to be appointed a missionary who is not a minister of the Protestant Episcopal Church in good standing, but this shall not preclude the managers from appointing laymen or women to do missionary work. It shall be the duty of the Board to arrange public missionary meetings.

MISCELLANEOUS PROVISIONS.

Title IV.

Of Repealed Canons.

Canon 1.

The repeal of a repeal is no re-enactment.

Of the Enactment, Amendment, and Repeal of Canons.

Canon 2.

Gives the form of altering an existing provision. The committee on canons shall certify such changes at the close of each session of the General Convention.

Of the Time of these Canons taking effect.

Canon 3.

From the 1st of January, 1860.

Of the Time when New Canons shall take effect.

Canon 4.

The 1st day of January following the adjournment of the General Convention at which they are made.

Resolved, that it is the sense of the Protestant Episcopal Church in the United States of America, that it is incompatible with the duty, position, and sacred calling of the clergy of this Church to bear arms. This does not extend to the office of chaplain in either branch of the Military Service or to the duty of professor or instructor in any Military or Naval Academy.

Appendix,
Ordered in 1865.

Of the Organization of the House of Deputies, and prescribing the Duties of the Secretary.

Order.

Adopted 1841, amended 1844, 1874, 1877.

Concerning the record of membership the election of officers, the secretary's duties, the duration of his office, etc.

Of Delegates from Missionary Jurisdictions.

Standing Order.

Resolved, That one clerical and one lay delegate, to be chosen by any convocation of all the clergy and representatives of the laity, convoked by the authority of the bishop of any missionary jurisdiction within the limits of the United States, shall have seats assigned to them in this House, with similar privileges to those of deputies, except that they shall have no vote on any question or matter: and that this be a standing order of the House.

Of the Expenses of the Presiding Bishop.

Standing
Resolution.

Resolved, That the treasurer be instructed to pay, from time to time, on the order of the presiding bishop of the House of Bishops, such expenses as he may necessarily incur in the execution of his office for clerk hire, printing, stationery, etc., not exceeding 400 dollars in any one year; it being understood that the travelling expenses of the presiding bishop are paid by the diocese or other body at whose instance they are incurred.

THE DISCIPLINE OF THE CHURCH.

Generally speaking the sense of the canons as concerning discipline, is that a clergyman may be tried in accordance with the canons of his own diocese for crime, immorality, false doctrine, violation of general or diocesan canons, or for breach of his ordination vows. The presented clergyman is liable to removal from his cure in case of irreconcilable differences between himself and his congregation and such a case is to be determined by the bishop and his standing committee. He may on his own motion, renounce the ministry and be deposed by the bishop without any impeachment of his moral or ministerial character. The canons of the church do not provide for the discipline of the laity, except by reaffirming the rubric before the communion office, and by refusing the Sacraments to persons unlawfully married. As regards the discipline to be put into operation against bishops it is considered later. A rather singular case and one which comes under the head of discipline is that connected with the nomination of the Rev. Ugal Ogden, D.D., to the office of a bishop in the State of New Jersey, which led to a resolution at the Convention of 1799 that all proceedings respecting the consecration of that clergyman ought to be suspended until a future Convention of the State of New Jersey should declare their sense of the subject. Mr. Ogden was never consecrated so that it appears that the doubts as to the standing of the clergy who subscribed to, and the genuineness of, the testimonials of that gentleman were well founded.

Convention,
1799.

At the Convention of 1804 the Rev. Ammi Rogers of Connecticut requested the attention of the House to certain matters affecting his standing in the Church. After full enquiry the House of Bishops found that it appeared that Mr. Ammi Rogers had produced to the standing committee of New York a certificate neither written nor signed by the person whose signature appeared and on the strength of this certificate he had obtained Holy Orders. The House found that the Church in Connecticut was right in prohibiting him from the performance of any ministerial duties within that diocese; that he deserves severe Ecclesiastical censure, that of degradation from the ministry; and that, the Bishop of Connecticut should be provided with such documents as will be a ground of procedure. It appears that the appellant from the discipline of his diocese to the justice of the Convention was not satisfied, for, at Baltimore Convention in 1808, certain petitions were presented by Mr. Ammi Rogers and these were sent unopened by the upper house to the lower which resolved that they had 'no cognizance of the case of Ammi Rogers'. According to the journal of 1808 Ammi Rogers had wished to have a circular letter of Bishop Jarvis withdrawn

Convention,
1804.

Convention,
1808.

because in it he was forbidden to perform divine service. The bishops approved the action of Bishop Jarvis and thought that Ammi Rogers far from being treated with injustice had not received a sentence sufficiently severe. Ordinarily the diocesan discipline was viewed as final and that it was in constant operation may be seen from a few citations.

In the New York report of 1820, after touching upon losses by death, we have the significant passage.—“But a still more afflicting source of the diminution of its clergy, has been found in the painful necessity of exercising ecclesiastical discipline, by the suspension from the ministry of the Rev. Timothy Clowes, and the Rev. Nathan Felch; and the degradation of Thomas Y. How, previously suspended under the second canon of the General Convention of 1817.” Convention,
1820.

In the report from Connecticut at the 1823 Convention we read that ‘it is painful to be obliged to notice that the Rev. P. Cotter a presbyter and the Rev. P. Asahel Davis a deacon have been displaced from their grades in the ministry under the 7th canon of 1820.’ The Ohio report has the same story ‘one deacon displaced, one presbyter suspended.’ Such examples might, unfortunately, be multiplied, but it is already sufficiently evident that canon law was not merely dead letter but for the sake of the Church’s welfare the bishops were prepared to administer the laws of the Church. Convention,
1823.

That law operated as well against themselves. The earlier canons on the subject permitting the trial of bishops by the Conventions of their own dioceses seems not to have operated in an altogether satisfactory manner, for, according to one historian of the Church, a bishop of Kentucky (presumably the first, the able Benjamin Bosworth Smith, presently to be the presiding bishop of the Church in succession to Bishop Hopkins), was presented for falsehood under three charges with one hundred and ninety eight specifications and yet the decision of the court was “Guilty but without the least criminality.” Evidently alterations and amendments were necessary and the canon of 1844 repealing the fourth of 1841 went into the matter of the trial of bishops with great thoroughness. By this canon it was enacted that presentment may be made for any crime or immorality, for heresy, for violation of the constitution or of the canons of the Church. The presentment must be made by the Convention of the diocese to which the accused belongs and by two-thirds of each order present concurring. The presentment is to be addressed to the bishops of the Protestant Episcopal Church in the United States and delivered to the presiding bishop, unless he be the person charged, when it shall be delivered to Trial of Bishops
Canon, 1844.

the next in seniority. The court for trying the case is to consist of seven bishops exclusive of those subscribing the presentment and shall be held within the diocese of the accused bishop. The amended canon had soon to be put into operation, for, the Right Rev. H. U. Onderdonk, D.D., bishop of the diocese of Pennsylvania, having asked to be released from his jurisdiction, and the House of Bishops having agreed that such resignation should take effect on and from the 21st October, 1844, a closer examination of the reasons for such resignation, led the House to record in its journal this preamble and resolution, which were proposed, considered and adopted.

Whereas, this House has heard with pain and sorrow of heart the communication addressed to it by the Right Rev. Henry Ustick Onderdonk, D.D., in which he acknowledges the habitual use of spirituous liquor as a remedy for disease, to a degree which has been the occasion of unfavourable imputations upon the Church, and brought upon him an evil report among men: and, *Whereas*, this House, as well by the tenor of the communications of the said Right Rev. Henry Ustick Onderdonk, D.D., as by the investigation of the facts and circumstances of the case, which has now been made, is well assured that the usefulness of the said Right Rev. H. U. Onderdonk in the office and work of the ministry has ceased, and that the reproach and injury which he has been the means of bringing upon the Church of Christ, require the administration of discipline in the premises: and, *Whereas*, the said Right Rev. H. U. Onderdonk, D.D., has requested of this House such an act of discipline as in the judgment of the House is proper: *Therefore Resolved*, that the Right Rev. H. U. Onderdonk, D.D., having made to this House a written acknowledgment of his unworthiness, this House does now determine that he be suspended from his office, and that the presiding bishop, in the presence of the House shall pronounce the following sentence, viz.:—"the Right Rev. H. U. Onderdonk, Doctor in Divinity, having acknowledged himself the cause of reproach and injury to the Church, and having submitted himself to the judgment of the House of Bishops in General Convention assembled; the said House does hereby adjudge that the said Henry Ustick Onderdonk, D.D., be suspended from all public exercise of the offices and functions of the sacred ministry and in particular from all exercise whatsoever of the office and work of a bishop in the Church of God; and does accordingly so suspend the said H. U. Onderdonk, D.D., and declare him suspended from and after this 2nd day of October in the year of our Lord one thousand eight hundred and forty-four from all functions of the sacred ministry and from all exercise whatsoever of the office and work of a bishop in the Church of God; in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

The Right Rev. B. T. Onderdonk, D.D., bishop of the Church in New York, having been tried in 1845 for immorality and sentenced to suspension, memorialised both Houses in the Convention of 1847 for restoration to his office, on the plea that suspension could not lawfully be for an indefinite period. The matter having been referred to a committee of five bishops it was decided that the restoration could not be favourably regarded because the memorialist once convicted on ample testimony of the charge of immorality could hardly hope to exercise again his high and holy office in the face of the same community and especially as the office was conferred not upon the memorialist for his own sake but for the benefit of the Church. His appeal against the legality of the sentence the committee met by 'pointing out, that, after the verdict of 'guilty' was pronounced by the court and the respondent was called upon to assign his reason why sentence should not be passed, he neither suggested a word against the canon, nor against the legality of the whole proceeding nor did he even ask for a new trial or review, as he manifestly should and would have done, if he, or his counsel, supposed that injustice had been done him. The remission of the sentence was a possible event they concluded, but they considered that the probability of its occurrence was so so slender and remote as to scarcely afford a reasonable basis for future action.

Convention,
1849.

Dr. Levi Silliman Ives, bishop of the Protestant Episcopal Church in the diocese of North Carolina having written to the Convention of his diocese under date December 22nd, 1852, avowing his intention to resign his office as bishop of North Carolina and having declared that he was determined to make his submission to the Catholic (meaning the Roman) Church, was solemnly deposed "to all intents and purposes from the office of a bishop in the Church of God and from all the rights, privileges, powers and dignities thereunto appertaining." The sentence was made the more solemn by its pronouncement in Trinity Church, New York, by the presiding bishop the Right Rev. T. C. Brownell of the diocese of Connecticut, supported by the senior bishops within the altar rails, and the remainder of the bishops in the chancel of the Church, the clerical and lay deputies being assembled in the body of the Church. In the sentence of deposition occurs the following clause showing the estimation in which the Church of Rome was held by the American Church at that time. "The said Levi Silliman Ives, D.D., has publicly renounced the commission of the Church, and made his submission to the Bishop of Rome, as Universal Bishop of the Church of God, and Vicar of Christ upon earth, thus acknowledging these impious pretensions of that bishop binding himself under anathema to the anti-christian doctrines and practices imposed by the Council of Trent upon all Churches of the Roman obedience."

Convention,
1853.

Convention,
1856.

At the Convention held in 1856 Bishop H. U. Onderdonk was restored by act of remission because he had lead during the years which had elapsed since his sentence; a sober, godly and blameless life. For the two years remaining to him he had full liberty to exercise his proper function in the ministry. He died in 1858.

THE GROWTH OF THE CHURCH.

New England life really began with the Puritan settlement in Massachusetts Bay in 1629. Two and three quarter centuries later, in May 1904, the 'Times' quoted the 'Church Militant,' the diocesan paper of Massachusetts, as making some interesting observations on Puritanism in Boston in connection with the recent gift of Miss Walker towards a new Cathedral in Boston. 'A daughter of a Congregational minister had left money to build a Cathedral in Boston The early Congregationalists left England to get away from Bishops and Cathedrals, and now one of their descendants leaves a fortune for a Cathedral or 'Bishop's Church' in Puritan Boston. The Puritans hated music and Boston has been the chief musical centre of the country for generations. The Puritans hated the theatre, and it is said that Boston has more theatres in proportion to its population than any city in the country. Such is the revenge posterity takes on any extreme view. It is an illustration of the law of progress by revolt—revolt from past teachings and from cramping traditions.'

To trace the share the American Church had in this progress is a task of too great magnitude to be attempted within the space of a thesis, and the utmost possible is to sketch in outline the more prominent features of the marvellous growth and to leave much to implication.

Missionary
Work.

It is apparent that much of the growth of the Church is attributable to the early and thorough attention given to the domestic and foreign missionary work of the Church. As definite action was taken in the matter as early as the Convention of 1792, it is not surprising that nine years later, at the 1811 Convention, the Bishops of Pennsylvania and Virginia were asked to devise means for supplying the ministrations of the Church west of the Alleghany mountains and for organizing the Church in the Western States. In 1821 an announcement was made of the formation of their missionary society to the S.P.G. and the C.M.S. and the latter society voted £200 for its work; both societies sent literature. In 1844 the Rev. G. W. Freeman was elected as missionary bishop to exercise Episcopal functions in Arkansas, part of

the Indian territory, and to supervise in the Republic of Texas; the Rev. W. J. Boone, M.D., was elected a foreign missionary bishop in Amoy and such parts of the Chinese Empire as might be afterwards designated. In 1850 Cape Palmas and the part of the West Coast of Africa adjacent had its bishop in the person of the Rev. John Payne. Paris had its American Church in 1858 the next year's report stating that 'the relations of this Church to the establishments of the Anglican branch here are of the most friendly character.' In 1859 West Africa had 10 clergy and a bishop, China 11 and a bishop, Japan 2 clergy, Greece one and France one. In the two first mentioned there were eight native clergy. In 1880 there were the following missionary jurisdictions:—Colorado and Wyoming; Dakota; Montana, Idaho and Utah; Nevada; New Mexico and Arizona; Niobrara; Northern California; Northern Texas; Oregon and Washington; Western Texas; Cape Palmas; Japan; Shanghai. For Home Missions to Coloured People there was contributed 20087 dollars, for Indian Missions 43843 dollars, and for Foreign Missions 274163 dollars.

The following figures will give some idea of the increase of clergy at some of the Convention years. Increase in Clergy.

1789 reported from 9 States				199 clergy.	
1799	„	11	„	218	„
1801	„	11	„	211	„
1804	„	11	„	215	„
1808	„	10	„	168	„
1811	„	8	Dioceses	171	„
1814	„	8	„	180	„
1817	„	10	„	259	„

1844, 1240 clergy at work; 1847, 1438 clergy and 25 bishops; 1850, 1558 clergy at work; 1853, 1651; 1856, 1828; 1859, 2065; 1862, 2286; 1865, 2450; 1868, 2662; 1871, 2876; 1874, 3086; 1877, 3082; 1880, 3355.

It is stated in the *St. Andrew's Cross* that the Protestant Episcopal Church of the United States has in ten years gathered in the ministers of other religious bodies in the following numbers: 109 Methodist ministers, 38 Baptist, 57 Presbyterian, 44 Congregationalist, 21 Roman Catholic, 17 Reformed, 11 Lutheran, 8 Reformed Episcopal, 8 Adventist, 6 Unitarian, and 37 miscellaneous. This record totals more than 350 in ten years, and gives an average of 35 in each year, or three each month—which is a most remarkable record.

General
Comparison.

During the fifty years from 1832 to 1883, the growth of the Episcopal Church as shown by the tabular statements, has been such as to more than double the number of dioceses, 18 to 48; to increase the number of parishes in a large ratio, but less distinctly defined; to increase the number of clergy fivefold, 592 to 3572; the number of communicants more than tenfold, 30939 to 372484, and the number of baptisms in nearly the same proportion.

Spiritual
Growth.

That the spiritual life of the Church has kept pace with its numerical increase is sufficiently evidenced by a glance at the periodical reports of the Committee on the State of the Church. The following extracts are made at random:—

1811.—Rhode Island.—‘The congregations in this State, though few, are large, and with one exception there appears to be a degree of zeal and regularity that promises the happiest effect.’

1811.—New York.—‘Congregations not numerous but generally orderly and attentive.’

1814.—Pennsylvania.—‘Increase of communicants especially in Philadelphia itself.’ South Carolina.—‘An evident revival of religion, visible growth in piety.’

1820.—Maryland.—‘The prosperity of the Church continues to strengthen and increase, her principles are better understood, true religion is gaining ground in the hearts and lives of her members.’ North Carolina.—‘In the fall of 1816 the Church in this State was at the lowest point of depression—by the good providence of God the State obtained help when she seemed most likely to become extinct.’

1823.—Massachusetts.—‘Notwithstanding the political and religious prejudices which operate here with peculiar hostility there are 17 Churches founded between 1679 and 1774. The Church is flourishing if there is taken into view the difficulties and trials it has to encounter.’

Examples might be multiplied even in these early years.

Number of Dioceses	...	...	...	29	Comparative
Clergy in 29 dioceses	...	...	...	1558	View, 1850.
Baptisms.—Adults in 24 dioceses	...	...	...	5957	
" Infants in 24 "	...	...	...	33072	
Not specified in 4 dioceses	...	...	...	3896	
Communicants in 28 dioceses	...	...	...	79987	
Marriages in 20 dioceses	...	...	...	3420	
Burials in 20 dioceses	...	...	...	16233	
Sunday School Teachers in 17 dioceses	...	...	...	4520	
" Pupils in 19 dioceses	...	...	...	38603	
Number of Dioceses	...	...	...	33	1862.
Clergy in 33 dioceses	...	...	...	2065	
Baptisms.—Infants in 23 dioceses	...	...	...	60449	
Adults in 23 "	...	...	...	11084	
Communicants in 23 dioceses	...	...	...	124340	
Marriages in 22 dioceses	...	...	...	17028	
Burials in 22 "	...	...	...	33095	
Sunday School Teachers in 22 dioceses	...	...	...	3897	
" Scholars in 22 "	...	...	...	123011	
Churches in 17 dioceses	...	...	...	1144	
Parishes in 22 "	...	...	...	1728	
Rectories in 17 "	...	...	...	267	
Number of Dioceses	...	...	...	40	1871.
" Bishops and Clergy	...	...	...	2876	
" Lay Readers in 28 dioceses and 4 miss. juris.	...	...	...	536	
Candidates for Holy Orders in 39 " 4 "	...	...	...	462	
Deacons ordained in 40 dioceses and 1 miss. jurisdiction	...	...	...	378	
Priests " 39 " 4 "	...	...	...	301	
Parishes in 40 " 6 "	...	...	...	2767	
Missions in 28 " 4 "	...	...	...	626	
Churches consecrated in 36 " 2 "	...	...	...	241	
Churches and Chapels in 40 " 8 "	...	...	...	2845	
Rectories in 34 " 5 "	...	...	...	731	
Baptisms.—Infants in 39 " 4 "	...	...	...	92274	
Adults in 39 " 4 "	...	...	...	22476	
Not specified in 14 dioceses	...	...	...	2357	
Confirmations in 40 dioceses and 8 miss. jurisdictions	...	...	...	70396	
Marriages in 40 " 5 "	...	...	...	30867	
Burials in 40 " 5 "	...	...	...	50843	
Communicants in 40 " 7 "	...	...	...	236929	
Sunday School Teachers in 36 dios. and 5 miss. juris.	...	...	...	25851	
" Scholars in 39 " 5 "	...	...	...	233565	
Academic Institutions in 30 " 5 "	...	...	...	132	
Asylums for Orphans in 17 " 1 "	...	...	...	30	
Parish Schools in 26 " 2 "	...	...	...	210	
Collegiate Institutions in 14 dioceses	...	...	...	15	
Theological Schools in 13 " ...	...	...	...	13	
Church Hospitals in 13 dioceses and 2 miss. jurisdic.	...	...	...	17	
" Homes for the Aged and Infirm in 17 dioceses	...	...	...	22	

1880.	Number of Dioceses	...	...	...	48	
	Number of Missionary Jurisdictions			...	13	
	Lay Readers in 37 dioceses and 7 miss. jurisdictions				951	
	Candidates for Holy Orders in 41 dios. and 7 miss. juris.				387	
	Deacons ordained in 46 dioceses and 8 miss. jurisdic.				388	
	Priests	"	45	"	7	330
	Whole number of Clergy in 48	"	13	"		3355
	Parishes in 48 dioceses and 7 missionary jurisdictions					2917
	Missions in 41	"	10	"		1295
	Churches consecrated in 43 dioceses and 7 miss. juris.					220
	Free Churches and Chapels in 29	"	9	"		1233
	Rectories in 44 dioceses and 10 miss. jurisdictions					1091
	Baptisms.—Infants in 45 dios. and 13 miss. juris.					109214
	Adults in 45	"	12	"		23469
	Not specified in 3	"	1	"		4934
	Confirmations in 48 dioceses and 13 miss. jurisdictions					79011
	Marriages in 48	"	12	"		32962
	Burials in 48	"	13	"		65282
	Communicants in 48	"	13	"		344789
	Sunday School Teachers in 46 dios. and 9 miss. juris.					31304
	" Scholars in 47	"	7	"		287253
	Parish School Scholars in 24	"	8	"		12287
	Church Hospitals in 20	"	4	"		33
	" Orphan Asylums in 24	"	2	"		41
	" Homes in 16 dioceses	...	...	...		29
	Academic Institutions in 29 dioceses and 9 miss. juris.					93
	Collegiate	"	12	"	3	15
	Theological	"	13	"	3	16
	Other	"	10 dioceses	...		30
Revenue, 1865.	Contributions in 21 dioceses	...			6,471,669 dollars	
1868.	"	"	35	"	...	11,291,655 "
1871.	"	"	38 dios. and 7 miss. juris.			16,384,112 "
1874.	"	"	39	"	7	17,964,024 "
1877.	"	"	43	"	9	21,535,506 "
1880.	"	"	48	"	13	20,251,824 "

A Statesman's
Opinion of the
Church.

An eminent American Statesman (quoted by Canon Benham) has declared, 'This Church, viewed only as an engine of human polity, is the strongest and best of bonds which bind together the National Union; one which may save it when nothing else can—as one most efficient safeguard, sure, though silent, against all unlawful assaults on property, order, or morality; as a constant and unfailing antidote and protection against the excesses and disorders to which the life of a young nation like this is exposed.'

ACKNOWLEDGMENT.

In preparation of this thesis one acknowledges one's deep sense of indebtedness to

1.—The Right Rev. Edward Herzog, D.D., Bishop of the Old (or Christian) Catholic Church, from whose collection of Journals of the General Conventions of the Protestant Episcopal Church in America, from 1785 to 1880, in 13 volumes, the matter of this thesis is mostly derived. The following extracts from the Journal of 1880 will show the estimation in which this gentleman and the Church he represents are held in America.

“Whereas, This body has recognized with peculiar gratification the presence at the opening religious services of this General Convention of the Right Rev. Henry Cotterill, D.D., Bishop of Edinburgh, and the Right Rev. Edward Herzog, D.D., Bishop of the Christian Catholic Church in Switzerland: therefore,

Resolved, That a committee of two clergymen and two laymen be appointed to convey to these distinguished prelates the salutation of the House of Deputies, and invite them to attend the sessions of this body, and occupy seats at the right of the president.”

“We cannot refrain from expressing our gratification at the presence with us as an honoured guest, of the Right Rev. Edward Herzog, the Christian Catholic Bishop of Switzerland.”

The same journal contains, in an appendix, a translation of the order for the Holy Communion from the Gebetbuch approved by the Christian Catholic Synod held at Geneva, May 20th, 1880, under the presidency of Bishop Herzog.

2.—Professor Dr. Woker, Rector of the University of Berne, for the choice of a congenial subject, making the thesis a pleasure rather than a task.

3.—The other professors of the Katholisch-theologische Fakultät.

Books
consulted.

(In addition to
the journals
referred to in
Appendix A).

Bancroft's 'United States.'

'États-Unis d'Amérique' par Mons. Roux de Rochelle.

'A Treatise on the Law of the Protestant Episcopal Church in
United States,' by Murray Hoffman.

'The History of the American Episcopal Church.' Rev. S. D.
McConnell, D.D.

'The American Episcopate.' Rev. H. G. Batterson, D.D.

'A short History of the Episcopal Church in America.' Rev.
Canon Benham, B.D., F.S.A.

'Encyclopædia Britannica.' Articles by—

Professor Alex. Johnston of Princeton.

Rev. Canon G. F. Maclear, D.D. (the late).

The Rev. F. E. Warren, B.D.

The Rev. J. H. Rigg, D.D.

Official Year Book of the Church of England, 1904.

THE 'CONCORDAT'

THE INFLUENCE OF WHICH IN SEEN IN THE AMERICAN BOOK OF COMMON PRAYER.

Copied from the original at Hartford, Connecticut, an excerpt from the 'Church Times,' August 26th, 1904, on a notice of the visit, for the first time in history, of an Archbishop of Canterbury, to the shores of the United States and by invitation of the Protestant Episcopal Church of America.

In the Name of the holy and undivided Trinity, Father, Son, and Holy Ghost, One God, blessed for ever. Amen.

The wise and gracious Providence of this merciful God, having put it into the hearts of the Christians of the Episcopal persuasion in Connecticut, in North America, to desire that the blessings of a free, valid, and purely Ecclesiastical Episcopacy, might be communicated to them, and a Church regularly formed in that part of the Western world upon the most ancient and primitive model: An application having been made for this purpose, by the Reverend Dr. Samuel Seabury, Presbyter in Connecticut, to the Right Reverend the Bishops of the Church in Scotland: The said Bishops having taken this proposal into their serious consideration, most heartily concurred to promote and encourage the same, as far as lay in their power; and accordingly began the pious and good work recommended to them by complying with the request of the clergy in Connecticut, and advancing the said Dr. Samuel Seabury to the high Order of the Episcopate; at the same time earnestly praying that this work of the Lord thus happily begun might prosper in his hands, till it should please the great and glorious Head of the Church to increase the number of Bishops in America, and send forth more such labourers into that part of His Harvest. Animated with this pious hope, and earnestly desirous to establish a Bond of Peace and Holy Communion between the two Churches, the Bishops of the Church in Scotland, whose names are underwritten, having had full and free Conference with Bishop Seabury, after his consecration and advancement as aforesaid, agreed with him on the following articles, which are to serve as a *Concordat*, or Bond of Union, between the Catholic remainder of the ancient Church of Scotland and the now rising Church in the State of Connecticut.

Art. I.—They agree in thankfully receiving, and humbly and heartily embracing, the whole doctrine of the Gospel, as revealed and set forth in the Holy Scriptures: and it is their earnest and united desire to maintain the analogy of the common Faith, once delivered to the Saints, and happily preserved in the Church of Christ, through His Divine power and protection, Who promised that the gates of hell should never prevail against it.

Art. II.—They agree in believing this Church to be the mystical Body of Christ, of which he alone is the Head and Supreme Governor, and that under Him the chief ministers or managers of the affairs of this spiritual society are those called Bishops, whose exercise of their sacred office being independent of all lay powers, it follows of consequence that their spiritual authority and jurisdiction cannot be affected by any lay deprivation.

Art. III.—They agree in declaring that the Episcopal Church in Connecticut is to be in full communion with the Episcopal Church in Scotland, it being their sincere resolution to put matters on such a footing, as that the members of both Churches may with freedom and safety communicate with either, when their occasions call them from one country to the other; only taking care when in Scotland not to hold communion in sacred offices with those persons, who under pretence of ordination by an English or Irish Bishop, do, or shall take upon them, to officiate as clergymen in any part of the National Church of Scotland, and whom the Scottish Bishops cannot help looking upon as schismatical intruders, designed

only to answer worldly purposes, and uncommissioned disturbers of the poor remains of that once flourishing Church, which both their predecessors and they have, under many difficulties, laboured to preserve pure and uncorrupted to future ages.

Art. IV.—With a view to the salutary purpose mentioned in the preceding Article, they agree in desiring that there may be as near a conformity in worship and discipline established between the two Churches, as is consistent with the different circumstances and customs of nations; and in order to avoid any bad effects that might otherwise arise from political differences, they hereby express their earnest wish and firm intention to observe such prudent generality in their public prayers, with respect to these points, as shall appear most agreeable to apostolic rules, and the practice of the Primitive Church.

Art. V.—As the celebration of the Holy Eucharist, or the administration of the Sacrament of the Body and Blood of Christ, is the principal bond of union among Christians, as well as the most solemn act of worship in the Christian Church, the Bishops aforesaid agree in desiring that there may be as little variance here as possible. And though the Scottish Bishops are very far from prescribing to their brethren in this matter, they cannot help ardently wishing that Bishop Seabury would endeavour, all he can consistently with peace and prudence, to make the celebration of this venerable mystery conformable to the most primitive doctrine and practice in that respect: Which is the pattern the Church of Scotland has copied after in her Communion Office, and which it has been the wish of some of the most eminent divines of the Church of England, that she also had more closely followed, than she seems to have done since she gave up her first reformed Liturgy used in the reign of King Edward VI, between which, and the form used in the Church of Scotland, there is no difference in any point, which the Primitive Church reckoned essential to the right ministration of the Holy Eucharist. In this capital article, therefore, of the Eucharistic service, in which the Scottish Bishops so earnestly wish for as much unity as possible, Bishop Seabury also agrees to take a serious view of the Communion Office recommended by them, and if found agreeable to the genuine standards of antiquity, to give his sanction to it, and by gentle methods of argument and persuasion, to endeavour, as they have done, to introduce it by degrees into practice without the compulsion of authority on the one side, or the prejudice of former custom on the other.

Art. VI.—It is also hereby agreed and resolved upon for the better answering the purposes of this *Concordat*, that a brotherly fellowship be henceforth maintained between the Episcopal Churches in Scotland and Connecticut, and such a mutual intercourse of ecclesiastical correspondence carried on, when opportunity offers, or necessity requires, as may tend to the support and edification of both Churches.

Art. VII.—The Bishops aforesaid do hereby jointly declare, in the most solemn manner, that in the whole of this transaction they have nothing else in view but the glory of God and the good of His Church; and being thus pure and upright in their intentions, they cannot but hope that all whom it may concern will put the most fair and candid construction on their conduct, and take no offence at their feeble but sincere endeavours to promote what they believe to be the cause of truth and of the common salvation.

In testimony of their love to which, and in mutual good faith and confidence, they have for themselves, and their successors in office, cheerfully put their names and seals to these presents at Aberdeen, this fifteenth day of November, in the year of our Lord, one thousand, seven hundred, and eighty-four.

ROBERT KILGOUR, Bishop and Primus.
ARTHUR PETRIE, Bishop.
JOHN SKINNER, Bishop.
SAMUEL SEABURY, Bishop.

GENERAL REVIEW FOR 1903.

Towards the close of 1902 the Episcopal Church of America lost by death the Bishop of Mississippi, Dr. Hugh Thompson, in the twentieth year of his episcopate; he was a man of brilliant genius and of great power as essayist and preacher. The new year recorded the death of three bishops; Dr. Taylor, of Quincy, who had been consecrated but two years before; Dr. Starkey, of Newark, venerable for years and beloved for his many virtues; and Dr. Clarke, of Rhode Island, Presiding Bishop, who closed his life of more than ninety-one years, and his episcopate of nearly forty-nine years, on the 7th of September. Bishop Clark had been for Bishops. many years the senior bishop of the Anglican Communion in years, and after the death of Bishop John Williams in 1899 the senior by consecration; at the death of Leo XIII he became the senior bishop in Western Christendom, if not in the world. To the last he was a man of great mental vigour, of sound and kindly judgment, and of apt powers of expression. The new presiding bishop, Dr. Tuttle, formerly of Utah but now of Missouri, was consecrated in 1867, when he was barely thirty years old; he is younger than twenty members of the House of Bishops, of whom he takes precedence by consecration. Under his guidance the Church will certainly not lack encouragement for missionary zeal or for missionary works.

Before the new year began, Dr. C. M. Beckwith had been consecrated for Alabama, and close after its beginning the first Bishop of Salina (Western Kansas), Dr. S. M. Griswold, was consecrated. The vacant see of Mississippi has been filled by the election and consecration of Dr. T. D. Bratton, a priest called from important educational work in the south; and Dr. E. S. Lines, prominent as the rector of a strong parish in the north, a man of great influence in a university city, has been raised to the bishopric of Newark.

In October a conference of the bishops of the Anglican Conference
with Anglican
Bishops. communion having jurisdiction in the Western Continent and the adjacent or dependent islands, was held at Washington. Some sixty bishops were in attendance, including ten or twelve from English Colonies, among them the Archbishop of the West Indies. Papers were read by appointed writers on eight topics selected as of special interest to those who were taking counsel for the welfare of the Church in the western world, part of which had been given to the public; and in several cases, notably after the discussions on the attitude of our Church towards those of the Roman obedience and towards the Protestant communions, resolutions were adopted

defining the Church's position. Immediately after this conference the missionary council held most successful and inspiring sessions, the influence of which will be felt throughout the Church. At an earlier date, the annual council of the Brotherhood of St. Andrew was held in Denver, nearly on the median line of the continent, and was well attended. Later the Church Congress met in Pittsburgh, having but a small number of members and others present at its discussions.

Missionary
Work.

The missionary work of the Church has been prosecuted with increasing enthusiasm and with larger results than in former years. The total offerings through the general Board of Missions have exceeded a million dollars; this sum does not include the amount contributed for purely diocesan missionary and sustentation work or for the relief of the aged and infirm clergy. The reports received from the bishops recently sent to the Philippine and the Hawaiian Islands have shown a difficult task undertaken and prosecuted with wisdom and prudence.

Title of the
Church.

At the last General Convention, certain petitions having been presented urging the desirability of making a change in the formal name of the Church, 'The Protestant Episcopal Church in the United States of America,' a committee was appointed to enquire into the opinion of Church people in the matter and to report in 1904. This committee has in the past year addressed a letter to the Conventions of the several dioceses and districts of the Church asking their opinion, (*i*), as to the desirability of a change at this time, and, (*ii*), as to the name preferred in case a change were deemed expedient. There has been much discussion, not only in the Conventions but also in the press, and it has been strongly argued that the present name is not only misleading but also harmful, both as being negative in form and as failing to state the true characteristics of the Church. It seems to be in large part owing to the difficulty of agreeing upon a more satisfactory title that the response to the first question has been so largely in the negative, and that the second question has been left unanswered by most of those to whom it was addressed; but many are strongly opposed to entertaining at this time any proposal for a change.

The Question of
Provinces.

Another committee, appointed in 1901, has reported a scheme for dividing the territory included in the dioceses and districts into seven provinces, each to have a provincial synod of bishops and clerical and lay deputies. The purpose of this provincial system is primarily to make possible the establishment of Courts of Appeal from the decisions of

diocesan courts for the trial of clergymen; but it is also believed that it will be of benefit in enabling the representatives of neighbouring dioceses to take counsel together for the foundation and support of educational institutions, for the direction and promotion of missionary work, and for other matters of common, though it may be local interest. Whether any other more distinctive title than 'Presiding Bishop' will be seriously contemplated in the provincial synods is hard to prognosticate.

The General Convention has given permission for the **A New Version**. use in Churches of the Marginal Readings Bible, being the Authorised Version with selected alternative readings; it is hoped that it will be of great use for the understanding of Holy Scripture.

LIST OF BISHOPS WITH DIOCESES AND DATES OF CONSECRATION AND TRANSLATION.

D. S. Tuttle, D.D., LL.D. (Presiding Bishop).	Missouri	1867	1886
B. W. Morris, D.D.	Oregon		1868
W. C. Doane, D.D., LL.D.	Albany		1869
O. W. Whitaker, D.D., LL.D.	Pennsylvania	1869	1886
F. D. Huntingdon, D.D., LL.D.	Central New York		1869
W. W. Niles, D.D., LL.D., D.C.L.	New Hampshire		1870
W. H. Hafe, D.D.	South Dakota		1873
A. C. Garrett, D.D., LL.D.	Dallas		1874
T. U. Dudley, D.D.	Kentucky		1875
J. Scarborough, D.D.	New Jersey		1875
T. A. Jaggard, D.D.	South Ohio		1875
G. de N. Gillespie, D.D.	West Michigan		1875
W. E. MacLaren, D.D., D.C.L.	Chicago		1875
G. W. Peterkin, D.D., LL.D.	West Virginia		1878
G. F. Seymour, D.D., LL.D.	Springfield		1878
L. R. Brewer, D.D.	Montana, Miss.		1880
C. Whitehead, D.D.	Pittsburgh		1882
H. C. Potter, D.D., LL.D., D.C.L.	New York		1883
A. M. Randolph, D.D., LL.D.	Virginia		1883
W. D. Walker, D.D., LL.D., D.C.L.	West New York	1883	1896
A. A. Watson, D.D.	East Carolina		1884
W. Paret, D.D., LL.D.,	Maryland		1885
C. Worthington, D.D., LL.D.	Nebraska		1885
E. G. Weed, D.D.	Florida		1886
W. F. Adams, D.D., D.C.L.	Easton	1875	1887
E. Talbot, D.D., LL.D.	Central Pennsylvania	1887	1898
J. S. Johnston, D.D.	West Texas		1888
A. Leonard, D.D.	Salt Lake		1888
Leighton Coleman, D.D.	Delaware		1888
J. M. Kendrick, D.D.	New Mexico and Arizona		1889
Boyd Vincent, D.D.	South Ohio, Coadjutor		1889
C. C. Grafton, D.D.	Fond-du-Lac		1889
William A. Leonard, D.D.	Ohio		1889
T. F. Davies, D.D., LL.D.	Michigan		1889
A. R. Graves, D.D., LL.D.	Laramie		1890
W. F. Nichols, D.D.	California		1890
E. R. Attwill, D.D.	West Missouri		1890
I. L. Nicholson, D.D.	Milwaukee		1891
D. Sessums, D.D.	Louisiana		1891
C. R. Nelson, D.D.	Georgia		1892
G. H. Kinsolving, D.D.	Texas		1892
L. H. Wells, D.D.	Spokane, Miss.		1892
W. C. Gray, D.D.	South Florida, Miss.		1892
F. K. Brooke, D.D.	Oklahoma, Miss.		1893
E. Capers, D.D.	South Carolina		1893
T. F. Gailor, D.D.	Tennessee		1893
W. Lawrence, D.D., LL.D.	Massachusetts		1893

Appendix E, p. 2.

J. B. Cheshire, D.D.	North Carolina	1893	
A. C. A. Hall, D.D.	Vermont	1894	
J. H. White, D.D.	Michigan City	1895	
F. R. Millsbaugh, D.D.	Kansas	1895	
P. T. Rowe, D.D.	Alaska, Miss.	1895	
L. W. Burton, D.D.	Lexington	1896	
J. H. Johnson, D.D.	Los Angeles	1896	
H. Y. Satterlee, D.D., LL.D.	Washington	1896	
G. M. Williams, D.D.	Marquette	1896	
J. D. Morrison, D.D., LL.D.	Daluth, Miss.	1897	
C. B. Brewster, D.D.	Connecticut	1897	
R. A. Gibson, D.D.	Virginia	1897	
W. N. McVickar, D.D.	Rhode Island	1897	1903
W. M. Brown, D.D.	Arkansas	1897	
J. M. Horner, D.D.	Asheville, Miss.	1898	
W. H. Moreland, D.D.	Sacramento, Miss.	1899	
S. C. Edsall, D.D.	Minnesota	1899	1901
T. N. Morrison, D.D.	Iowa	1899	
F. B. Funsten, D.D.	Boise, Miss.	1899	
J. M. Francis, D.D.	Indiana	1899	
A. L. Williams, D.D.	Nebraska, Coadjutor	1899	
W. L. Gravatt, D.D.	West Virginia, Coadjutor	1899	
R. Codman, Junr., D.D.	Maine	1900	
C. P. Anderson, D.D.	Chicago, Coadjutor	1900	
R. H. Weller, Junr., D.D.	Fond-du-Lac, Coadjutor	1900	
C. Mann, D.D.	North Dakota, Miss.	1901	
F. W. Keator, D.D.	Olympia, Miss.	1902	
F. Burgess, D.D.	Long Island	1902	
A. H. Vinton, D.D., LL.D.	West Massachusetts	1902	
C. S. Olmsted, D.D.	Colorado	1902	
A. Mackay Smith, D.D.	Pennsylvania, Coadjutor	1902	
C. T. Olmsted, D.D.	Central New York, Coadjutor	1902	
H. B. Restarick, D.D.	Honolulu	1902	
C. M. Beckwith, D.D.	Alabama	1902	
S. M. Griswold, D.D.	Salina	1903	
T. du B. Bratton, D.D.	Mississippi	1903	
M. E. Fawcett, D.D.	Quincy	1903	
E. S. Lines, D.D.	Newark	1903	
J. T. Holly, D.D.	Haiti	1874	Foreign
S. D. Ferguson, D.D., D.C. L.	Cape Palmas	1885	Bishops.
J. McKim, D.D.	Tokio	1893	
F. R. Graves, D.D.	Shanghai	1893	
N. Kinsolving, D.D.	South Brazil	1899	
S. C. Partridge, D.D.	Kyoto	1900	
C. H. Brent, D.D.	Philippine Islands	1901	
J. A. Ingle	Hankow, China	1902	
J. H. van Buren, D.D.	Porto Rico	1902	
William A. Leonard, D.D.	Ohio, for the American Chaplaincies at Nice, Paris, Dresden, Munich, Florence, Rome, Geneva, and Lucerne.	European.	

STATISTICS OF THE PROTESTANT EPISCOPAL
CHURCH IN THE UNITED STATES, AS REPORTED TO
THE GENERAL CONVENTION OF 1901.

In Eighty Dioceses and Districts.	<i>Clergy, Candidates</i>	Deacons Ordained	...	...	505*
	<i>for Orders, and</i>	Deacons Resident	...	...	353
	<i>Lay Readers.</i>	Priests Ordained	...	...	529*
		Priests Resident	...	...	4583
		Whole Number of Clergy	...	...	5022
		Candidates for Orders	...	...	471
		Lay Readers	...	...	2069
	<i>Parishes, Churches, etc.</i>	Parishes	...	...	3277
		Missions	...	...	3504
		Church Edifices	...	...	5948
		Sittings in Churches	...	...	1185206
		Total Number of Free Sittings	...	...	805165
		Number of Churches wholly free.	...	...	4077
		Churches Consecrated	...	...	301*
		Rectories	...	...	2201
	<i>Baptisms.</i>	Infants	...	...	144452
		Adults	...	...	34441
	<i>Parochial Statistics.</i>	Whole Number of Baptisms	...	...	178893
		Number Confirmed	...	...	131245
		Communicants, 1901	...	...	743622
		Marriages	...	...	58698
		Burials	...	...	106118
		Sunday School Officers and Teachers	...	...	46940
		Sunday School Pupils	...	...	439112

* In three years ending 1901.

FINANCIAL EXHIBIT. OFFERINGS AND CONTRIBUTIONS

IN THREE YEARS ENDING 1901.

Eighty Dioceses and Districts.	Parochial Purposes; Salaries, Charity, Improvements, etc.	\$34209097.57
	Diocesan Purposes; Bishops, Assistants, Convention, etc.	1000919.17
	Diocesan Missions	1523558.10
	Diocesan Charitable Institutions	4239615.95
	General Missions	360801.76
	Foreign Missions	367909.38
	Domestic Missions	586677.93
	Indian Missions	32095.11
	Missions for Coloured People	55222.10
	Education for the Ministry, Diocesan and General	61590.87
	Aged and Infirm Clergy, Diocesan and General	200565.10
	Widows and Orphans of Clergy	199848.49
	All other Extra-Diocesan Objects	2852813.96
	Total for all Purposes.	Dollars 45690715.49



